FIFTIETH ANNIVERSARY NUMBER

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

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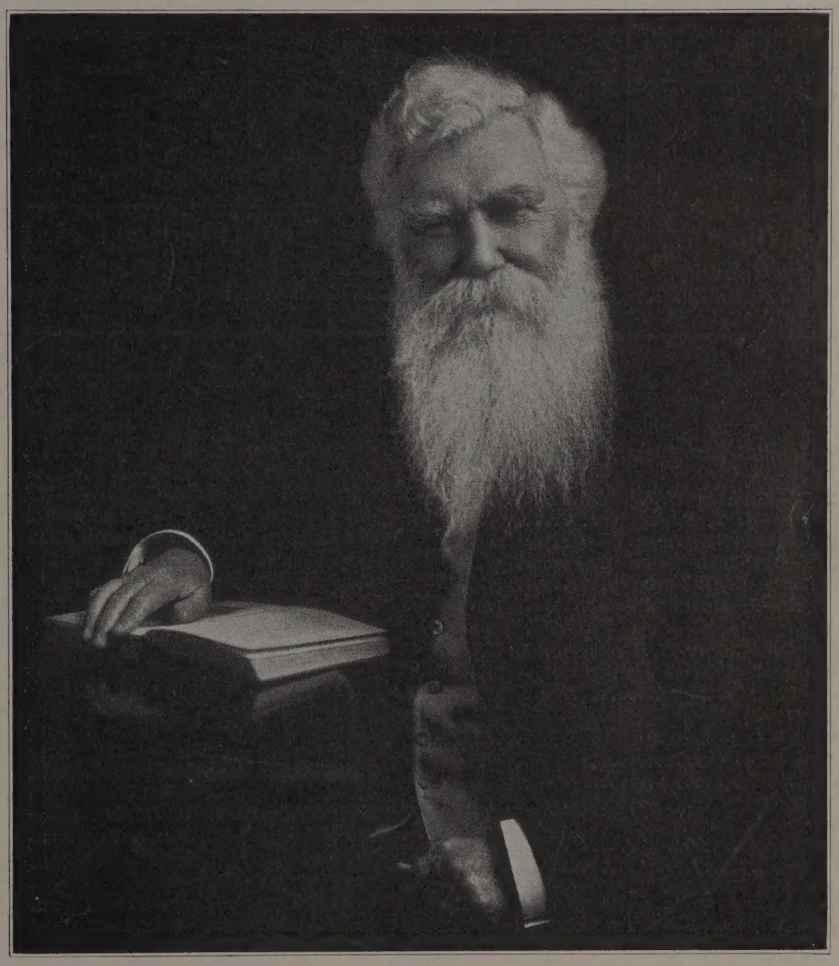

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ASSOCIATE EDITORS

FRANCIS NEILSON — LOUIS L. MANN — CURTIS W. REESE

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME CI | MONDAY, MARCH 5, 1928 | NUMBER 1

BREAD

Written for and dedicated to UNITY *on its Fiftieth Anniversary*

See the baker's window!
See the warm shelves
Piled with goodly treasure—
Look for yourselves:
Apple pies and peach pies,
Crullers, tarts and buns,
Teasing loaves of tawny bread
Shimmering like suns.

What a gorgeous place to come,
From the bitter street,
Basking in the radiance,
Thrilling to the heat—
What a heap of russet things
For hungry folk to eat!
Being such a merry day, I wondered why
The baker seemed solemn, and he made reply:
"Madam, when I've told it, you'll be sorry, too.
We hate to waste so many things, but what shall we do?
Sales are rarely plentiful on a Holiday,
So the order comes to us: 'Throw the rest away!'
Cakes and pies and muffins, good and wholesome bread,
Dump them in the waste bin!"—(Exactly what he said.)

I called the city desk of a well known sheet:
"Won't you print the story of a baker down the street
Who tells me he must throw away bread and cakes and pies—
Nourishment for needy men he must sacrifice?"
"Very sorry, madam, there's nothing we can do.
Needy folk are suffering, starving, it is true.
Here within our city, crying out for pity—
Such the social system. We must live it through."

I telephoned the good folk clad in smooth attire,
Told them the naked facts, terrible and dire.
I rang up the pious folk who pray long prayers:
"Surely from among you, somebody cares!"
I rang another editor and worried all his staff;
I heard them on the night desk give a bored laugh.
"What's the story, madam? What's the sob stuff?
No, we cannot print it—it isn't new enough.
Restaurants and hostelries all do the same.
No one comes to claim the food, so how can you blame?
Should we print this story, multitudes would say:
'Nothing in the narrative—it happens every day.'"

It happens every day, it happens every day!
Hearken, rich America, what other nations say. . . . .
Just a little while ago,—I read it for myself—
A mother who was desperate, with nothing on the shelf—
Not the simplest sustenance, not the humblest food
To keep her life going or save her hungry brood,
Killed all three of them, and then killed herself.
She didn't have a penny! Listen, you with many:
If you hadn't any, what would you do?
Think of it, you kneeling folk! Rise from the floor.
Face the living daylight. Look upon the poor.
Look upon a nation rich with teeming gold,
Rioting in luxuries, achievements manifold.

Insult to Jesus, insult to God, praying Him for pity,
When here within the city, lavish loaves of bread
Needed by the suffering, go to waste instead.
America, my country, land that I adore.
Let not others say of us justly, I implore:
America, my country, land that I adore,
Careless of the needy, rushing to her fate." . . . .
See the baker's window! See the warm shelves
Laden deep with treasure—look for yourselves!

ANGELA MORGAN.

Fifty Years

1878-1928

When Daniel Webster addressed the Supreme Court of the United States in the famous "Dartmouth College Case," he paid a glowing tribute to his college, the destinies of which were then at stake. This tribute ended with the famous words—"It is, sir, as I have said, a small college, and yet there are those who love it."

It is in these words that we may pay tribute to UNITY on this occasion of the paper's semi-centennial anniversary. At no time during the fifty years of its existence has UNITY been able to claim or even aspire to rank with the great and powerful publications of the century. Not in size, nor appearance, nor financial resources, nor subscription circulation, has it challenged the supremacy of even the more modest of its contemporaries. UNITY has always been small in size—during most of the half-century considerably smaller than at the present moment. UNITY has never been beautiful, in the sense of being printed on fine paper, in expensive type and format. UNITY has never had a cent available to pay contributors for their articles, or to lure a business or circulation manager to "boost" advertising and subscriptions; if the printer was paid, it was enough! Circulation, larger in the early days of denominational excitement, has never at any time been large enough to obtain any ratings on financial or commercial lists. In every quality that makes for material success, UNITY has been lacking. From the stand-

point of all ordinary standards of strength and influence, UNITY has been of no account. Yet, as in the case of old Dartmouth, there are those who love it, and know through their love that UNITY has a place and power in the spiritual life of our day which no other publication of its kind can hope to match.

It is some of those who love UNITY, and who know its greatness because they themselves have so largely helped to create it, that we have summoned to this fiftieth birthday party to bear witness and rejoice. First and foremost among these are the two survivors from among the group of men who published the first copy of this paper on March 1, 1878, under the name of the *Pamphlet Mission*. These veterans are Charles W. Wendte, now living in honored retirement in California, and J. T. Sunderland, alert, active, and vigorous, in Poughkeepsie, New York. Both contribute leading articles to this anniversary number of our paper, telling in delightful reminiscent vein of the early days. This is first-hand history, happily caught from the pens of those who saw or were a part of all that happened when UNITY was born.

Next comes the family, so to speak. The editorial group, appropriately called the "Unity Fellowship"; the Editorial Contributors, to whom these pages are always open; and the Foreign Representatives, whose cooperation brings such distinction to the paper! Some of these, like David Starr Jordan and James H. West, have been associated with UNITY for many years. Most of them joined the staff at the time that Mr. Neilson and I took control of the paper after Mr. Jones's death in 1918, or at later intervals during this last decade. All are now active friends and counsellors, who come to this celebration with their offerings of reverence for the past, and of high expectation and vision for the future.

Lastly, we present a noble group of our editorial contemporaries, many of them among the ablest journalists of our time, and another equally noble group of famous and influential public leaders. In the congratulatory words of these comrades upon the way, we see what UNITY has come at last to mean, after a half-century of service, to men and women of enlightened intellect, free spirit, and heroic purpose and ideal. We may be pardoned, perhaps, for accepting these editors, poets, social reformers, political, educational and religious leaders, as so many representatives of our subscribers, and of that great, indeterminate body of readers who escape the confines of our recorded lists. What these witnesses declare is what thousands the world around would declare if they had opportunity—what these thousands do now declare in silent praise within their hearts. If this be so, then this paper has not lived its fifty years in vain.

From all this happy and varied company, one person is sadly, irreparably missed. We refer, of course, to UNITY's founder and patron saint, Jenkin Lloyd Jones. When in March, 1918, he celebrated the fortieth anniversary of UNITY with an elaborate special issue, he wrote in a leading editorial, signed with his name printed in facsimile, that "the Editor (had) no assurance that he (would) be around to superintend the publication on the fiftieth anniversary." This prophecy, or foreboding, was unhappily fulfilled; Mr. Jones did not live to see another birthday of his beloved paper. But if it could ever be said of anybody on any occasion, it can be said of Jenkin Lloyd Jones on this occasion, that "being absent, he yet speaketh." Nothing is quite so conspicuous in the long array of tributes printed in this semi-centennial number, as the abiding memory of Mr. Jones. Nothing is more beautiful than the unanimity with which our fellow-workers and friends everywhere have seized upon this occasion to testify to the genius, virtue and valiant labors of this one man. When Mr. Jones died, it was highly resolved that UNITY should survive if only as a memorial to its founder. Here, where he would have liked it most, should his immortality upon this earth be won. Now ten years have gone, and in these pages we find the evidence that this exalted purpose has been fulfilled.

The history of UNITY through its fifty years divides itself into two unequal but perfectly distinct periods. The first comprises the forty years (1878-1918) from the foundation of the paper to the death of Mr. Jones. The second comprises the ten years (1918-1928) from Mr. Jones's passing to the present hour. The story of the first four decades, which is the story of the thought, vision and achievements of Mr. Jones, is recorded here in an article by Mrs. Susan B. Quackenbush, abbreviated from the original article prepared for and published in the fortieth anniversary number of UNITY. We are glad to reprint this portion of Mrs. Quackenbush's article as a memorial to a woman who was for many years one of Mr. Jones's most loyal friends and devoted assistants. The story of the fifth decade, during all of which the present editorial management has been in control, is recorded in an article especially written for this semi-centennial issue by Ralph W. Cheyney, of New York. The two articles together give an accurate and complete picture of this magazine during the half-century of its life.

To some of our friends the two periods in UNITY's history, just referred to, seem to have a significance not only of chronology but of character. With the passing of time, they say, has passed as well a certain temper and spirit uniquely typical of the paper during the forty years when it was under Mr. Jones's control. Something fine and rare and pure went out of UNITY when its founder died, and this has never been restored. Which is true! How could it be otherwise? How many chances are there in a million of re-discov-

ering and reproducing that combination of strength and sweetness, courage and charity, passion and pity, which was Jones? These qualities are not absent from one and another of our editorial colleagues. But such perfect compound as made up the soul of Jenkin Lloyd Jones comes along only once in a thousand years and makes a man who is distinct, and when that man goes, there goes with him the spirit which was his life. Others may seek to imitate it, but they cannot hope to *be* it. The best they can do is to be themselves, as Jones was himself, and thus be true to this extent at least to his example. So of course the UNITY of the last ten years has been different from the UNITY of the first forty years. It has inevitably taken on, for better or worse, the character of those who now control it, as formerly it took on the character of him who conceived it, reared it, and guided it for more than a generation. Yet it is not wholly different! Certain qualities, or at least ideals, remain the same. UNITY, whatever its change in tone and temper, is still not unfaithful, we venture to submit, to the visions which it has seen and sought from the beginning.

Freedom! Bound by no legal or conventional allegiances to any ecclesiastical, political, or social group of any kind, pledged to no loyalty to sect or party, class, or church, or race, UNITY is free, and seeks to use this freedom with neither fear nor favor. Its editors are compelled by nothing but their inevitable limitations of knowledge and fallibilities of judgment. Their only master is their conscience. What they believe rightly or wrongly, they are expected to say wisely or unwisely. Nothing counts but truth as they see it, and freedom to express this truth vigorously and fully. Frequently this is expensive business. Even as highly selected a group as the UNITY family cracks occasionally under the strain of the mighty forces released by free expression of opinion, and outraged subscribers break away like fragments of ice from a central floe. UNITY has again and again paid the price of freedom, as during the War in Mr. Jones's day, and during the Sacco-Vanzetti excitement in this later day. But, willing to pay the price, UNITY refuses to count it. Better to be free with a hundred comrades, than fettered with a million! UNITY is as free today, in purpose and intent at least, as it was in 1918 when it was banished from the United States mails for the seditious offense of preaching peace and brotherhood. We ask our readers to help us, whatever our mistakes, to be faithful to this ideal.

Fellowship! Knowing not sect, class, nation, or race, UNITY seeks to recognize and serve only that large and all-inclusive group of men which is humanity. At the masthead of our paper through the years has flown the signal, "He hath made of one all nations of men." To help to make that "one" in the life of man as well as in the thought of God, has been our end and aim from the beginning. Our very name (UNITY) is at once the symbol of our faith and the guarantee of our endeavor. Not interested exclusively or even specifically in any one of the religions which divide mankind into hostile or competing groups, we are concerned with that Religion which unites mankind into the one family of God. Loyal neither to our own nor any nation to the exclusion of all others, we pledge our allegiance to that universal Humanity which is the "one body" of which the nations are the "members." Dedicated to no class or caste of men in industry or in society at large, we acclaim all men as brethren, and thus equal in opportunity, privilege and blessing. In every human relation, in other words, we seek for fellowship, that men may love one another and thereby live in peace. William Morris, in his *Dream of John Ball,* wrote our golden text:

> Fellowship is life, and lack of fellowship is death; fellowship is heaven, and lack of fellowship is hell; and the things which ye do upon the earth, it is for fellowship's sake that ye do them.

Character! This means, we take it, that UNITY believes in the Moral Law. There is an essential integrity which holds the world together. There is a force which binds us as gravitation binds the stars. Right and wrong, in other words, are not anachronisms but eternal verities. To these verities UNITY strives to be true. Whenever and wherever it sees some weak but righteous cause, it knows of nothing that can excuse it from leaping to the service of that cause and sustaining it with its poor strength. Whenever and wherever it sees some gigantic wrong, feeding fat upon the lives of men, it feels itself conscripted to the task of battling against that wrong at whatever peril or dismay. Patient, because it realizes with Theodore Parker that "the arc of the moral universe is long," it is still cheerful and of undaunted faith, because it believes with Theodore Parker that "arc . . . bends toward justice." So UNITY has enlisted in the fight for the ideal. It may not always see that ideal clearly, or serve it cleanly. We regret the occasions when we are tumbled in the mire of confusion and controversy. But to feel the smart of cruel blows, to roll in the mud, to bleed and weep, this is better than to sit serene and safe by the side of the road, or to pass by on the other side. So we heed the cry of Right, and aspire to be that "happy warrior,"

> Who, whether praise of him must walk the earth
> For ever, and to noble deeds give birth,
> Or he must fall, to sleep without his fame,
> And leave a dead unprofitable name,
> Finds comfort in himself and in his cause;
> And while the mortal mist is gathering, draws
> His breath in confidence of Heaven's applause.

UNITY feels no "mortal mist gathering" on this its fiftieth birthday. Papers, like institutions, have a gift of survival denied to men. As it faces its second half-century, it seems to feel new life leaping in its veins.

With such years behind, are we not justified in dreaming of greater years ahead? This hour is to us an hour of new consecration. To our friends, wide-scattered through the world, we trust it is an hour of new faith, gently forgiving of mistake, kindly appreciative of endeavor.

Help us, as we strive to "fight on, fare ever."

JOHN HAYNES HOLMES.

The Founding of Unity

UNITY was an endeavor on the part of a group of radical Unitarian ministers in the Middle West, fifty years ago, to establish an organ for the expression and promotion of certain principles of religious fellowship which they held dear, and believed vital to congregational independence, and religious sincerity and progress.

But this action had its antecedents in the religious thinking and denominational life of the body in which it occurred. There had arisen a denominational and personal disagreement between the Unitarian ministers and churches in the east and those in the west, and was known as the Western Issue. For a decade or more it disrupted their religious and missionary life, and brought in its train misunderstanding, ill-feeling, and suffering.

It was caused by antagonistic tendencies arising from the conservatism in religious thought and denominational action which characterized eastern communities and the radical and progressive spirit of the new west. This difference was unfortunately complicated by the clash of strong personalities, and by personal likes and dislikes which had little to do with the original contention. The western ministers, composed in good part of radical thinkers who had come west to obtain liberty of prophesying, strongly disapproved of a series of actions which the Unitarian denomination, through its National Conference and its central missionary agency, the American Unitarian Association, had taken during the previous five years. Among these were the arbitrary suppression of the name of Rev. William J. Potter of New Bedford, a radical and highly esteemed minister, especially active in the organization of the Free Religious Association, from the more or less official Year Book of the Untarian clergy; and the attempts to condition membership in their two associations on the acceptance of a certain minimum of doctrinal belief. These mutual suspicions and disagreements constantly disturbed the organization of the missionary work in the west, and came to a head when the American Unitarian Association withdrew its financial aid from a newly-planted church in a small western town because its minister had declared himself no longer a Christian in name. The wiser way would have been to ignore this statement, and believe that second sober thought and the power of truth would reveal its futility. Indeed, the minister in question not long after left not only his church, but the profession itself. The denominational authorities in Boston, however, chose to make an issue of the matter. They claimed that their association was formed to diffuse "a pure Christianity." Hence they could not legally or ethically appropriate money to a society whose leader refused to call himself a Christian. This interpretation of missionary requirements precipitated an earnest conflict of opinions. The western Unitarians, by a large majority, and their sympathizers throughout the country, maintained that the only true and practicable basis of fellowship for religious liberals was an ethical one. Just as they had resented the adoption of a dogmatic formula, however attenuated, as a requirement for membership in the National Unitarian Conference, so they now protested against the forced acceptance of a name, even the designation "Christian," as the condition of ministerial and church recognition. An upright character, the manifestation of moral and religious motives, a virtuous life—these should be the adequate test of religious worth and fellowship, while the right of each congregation to freely choose its own minister should be sacredly guarded.

One can hardly conceive the intensity of feeling created by these issues. For years the issue was central in the thought of the western ministers and laity, as well as in conservative circles in the east. Later on it assumed many aspects which cannot be dealt with here.

It must not be supposed that the right was altogether on the side of the radical element. Even while disputing the radical position on the question of fellowship, the eastern Unitarians went on contributing large sums of money to sustain western missionary movements, irrespective of their theological complexion. They showed great patience toward intemperate and intolerant attacks by radical extremists. They, as well as the western men, were actuated by conscientious motives in their interpretation of denominational duty.

The issue came to a head at the session of the Western Unitarian Conference held in Unity Church, Chicago, in May, 1875, at which, on motion of Rev. Robert Collyer, resolutions were unanimously adopted which declared that—

> Whereas fidelity in duty, not accuracy in belief, has been from the first among us the essential test of Christian character, we deplore the action of the American Unitarian Association in its efforts to limit the fellowship of the Unitarian body by practically defining the word Christian, so as to make it a dogmatic shibboleth instead of a symbol of righteousness.

The resolution furthermore protested against the removal of Rev. Mr. Potter's name from the Year Book, and asked for its restoration. It is interesting to note in the latter connection that Rev. Dr. William G. Eliot, of St. Louis, one of the most conservative men in the body, urged this restoration, maintaining that the action of the Assistant Secretary of the American Unitarian Association, in arbitrarily omitting the name of a minister, was uncongregational, and un-Unitarian.

The action of the conference made a deep impression in eastern Unitarian circles, creating much resentment at first, which slowly,—very slowly, gave way to a recognition of the essential justness of the radical contention. In the forty years which have elapsed, the ethical basis of fellowship has been quite universally accepted by Unitarian and other liberal bodies, and has begun to be agitated in more orthodox communions. It is, as the present writer believes, destined to become

the fundamental and all-sufficient requirement for the union of Christendom and the inter-religious sympathy of mankind.

There were at the time of our protest some among us who looked with favor upon a wider union of liberal religious forces. Thus William C. Gannett, then in Boston writing his father's life, wrote me:

It's too early, is it not, to tell what effect your resolution may have? Of course the opposition of the inside A. U. A. people was to be counted on. But it is mainly, I think, a kind of sectarian policy (I mean a policy in the interest of firmer organization to the end of larger funds and usefulness) which has produced the attitude of the last four or five years; and if you Westerners, or the Time-Spirit, or any other agency can make them see that policy points to a change of attitude, they will probably follow the pointing—slowly. The resolution will probably be felt through the next year or two, and will help to clear eyes and define positions. Your tendency out West will cost you much of Eastern money now spent there. Are you willing and ready to face that? What do you mean to do if you have to? Is there no chance for the Broad Church movements out West to unite in something that shall cover Orthodox, Unitarian, and Free Religious seekers? or is it too early yet by twenty years? I know too early organization often hinders evolution, and only at certain points helps it. And I dread the content with the idea of a Free Christian Union—because that is precisely the limit of the A. U. A. folk, and produces an unintellectual if not really unmanly attitude, conditioning fellowship on a name, and not on a thought or a spirit.

It is disappointing that such clashes come all round. I suppose the only way is for each to be first *himself* by thinking as clearly as he can, and matching his thought with the simplest, clearest words; and then most earnestly as a *fellow*, just so far as this clear thought and honest expression will allow. That makes the fellowship very deep and large for it is fellowship in vitals; but because in vitals, it is *close* fellowship only to those who are really determined that religion shall stand to them for vitals, nothing less.

Many years after (December 29th, 1910) William Gannett, looking back on this controversy, wrote me his matured conclusions concerning it:

The only important thing about the "Western Issue," I think, is to have it recognized as simply the continuation and outcropping of the "Theodore Parker" issue in the West, the final—I hope the final—episode in a 60-year long growth-strain within "Unitarianism." That view of it puts things in right relations, tells the whole story in essence, and relieves all parties from "blame." Growth-strains can't be helped; they are all in the course of Nature, for all parts can't grow at equal rates. But that recognition ought to be distinctly made for understanding of history. The details are not worth telling, even if anyone knew them. I suppose I have the biggest collection of letters and articles and papers, etc., about the "Western Issue" that exists—and have wondered what to do with it. The big question lies not behind, but in front—the relation of Unitarianism to Liberal Orthodoxy. I wish some others of our older ministers would tackle the exact question that I tried to answer: Why did our 19th century Unitarianism fail to fulfill Jefferson's prophecy? Careful answers by four or five men might influence our future and help.

In the meantime it had become apparent that our western churches needed a newspaper organ which should worthily voice our convictions and aims. As a modest beginning of such a venture, and to assure for our missionary endeavors a series of treatises which should better represent the modern point of view than the A. U. A. tracts of that day, there was issued in 1878 by a group of western ministers, of whom I was one, a fortnightly publication—the Pamphlet Mission. Each number contained a discourse or essay by some competent writer. Among the first was a noted one, "The Sympathy of Religions," by Thomas Wentworth Higginson. It also contained a miscellany of notes and news, to which we all contributed, my share usually taking the form of "Foreign Notes." Our ministers pledged themselves to circulate these pamphlets. The planning and supervision of the series was principally the work of William Channing Gannett, who had come West in order to aid in the accomplishment of those ideal aims. As I re-examine the successive numbers, I am impressed with the excellence of these discourses, which set a high-water mark in production of that humble but useful agency, the tract. Later on, in 1879, this monthly pamphlet was expanded into a well-known weekly journal UNITY, which the present writer helped to found, and which, under the brilliant editorship of Jenkin Lloyd Jones, for over forty years, has been an acknowledged influence in Chicago and the whole country for Freedom, Fellowship, and Character in Religion.

Among its earlier writers I recall, besides William Channing Gannett and Jenkin Lloyd Jones, Robert Collyer, J. C. Learned, J. T. Sunderland, Geo. W. Cooke, J. R. Effinger, M. J. Miller, A. Freeman Bailey, Wm. E. Copeland, and Frederick L. Hosmer. The latter now in his 87th year, and residing in Berkeley, Calif., sends his greetings and God-speed to the present readers of UNITY.

The name "Unity" was a happy inspiration of Jenkin Lloyd Jones, to whom the continuous appearance and brilliant contents of UNITY through a long series of years are mainly to be attributed. It became more and more a reflex of his own gifted, generous, large-minded, and noble personality. It is gratifying to find that spirit still dominant under its present editors.

CHARLES W. WENDTE.

The Planting of the Acorn

There is always a peculiar interest attaching to beginnings, even if they are small and humble. For this reason it seems worth while, now that the good oak, UNITY, has weathered the storms of fifty years and come to its Semi-Centennial birthday, to go back and call to mind the simple story of the planting of the acorn. This seems a little more called for from the fact that there are some misunderstandings regarding the matter.

I think that if Charles Wendte had remained in Chicago (instead of removing elsewhere three years before UNITY was born) he would have been the person by whom the acorn would have been planted. He organized the Fourth Unitarian Church of that city, and remained its minister until 1875, when he accepted a call to Cincinnati.

It was my fortune to become his successor in Chicago, where I remained from January, 1876, to October, 1878. From conversations which I have had with Mr. Wendte since, I know he felt during his Chicago ministry that a western organ of Unitarianism was needed, and that Chicago was the place for it. With his great energy and his spirit of initiative, it seems to be practically certain that, had he continued his Chicago pastorate any considerable time longer, a movement to supply the need would have been inaugurated by him.

I had been in Chicago only a few months before the necessity for some means of reaching the people of the

city and the West through the printed page began to be impressed strongly upon my mind. Boston was farther from the West then than now. *The Christian Register* reached, and could be made to reach, only a few persons in this new, and at that time little thought about, part of the country. If Liberal Religion was to have any chance in the West, it must have an organ.

Rev. George Willis Cooke, who was preaching in a small town in Wisconsin, had just started a little monthly which he called *The Liberal Worker*. It was excellent in its matter, but we knew it could not live long, published in so small a place, and having behind it only the financial resources of a poorly-paid Unitarian minister. Something ought to be done in Chicago.

I thought long over the matter, laid it before prominent persons in my church, and finally went to Robert Collyer, then in the height of his Chicago fame, for a long talk. He met my suggestions in the warmest manner, saying, "Yes, by all means the great West should have, and Chicago should have, a Unitarian paper." Then we talked about the "What" and especially the "How." I urged strongly that he, with his great influence, was the man to start it. But to this he would not listen a moment. "I can't," he said; "with all my engagements and responsibilities it is simply impossible. Moreover, what would be fatal even if I had the time, is my lack of education. I never went to school more than a few months in my life. Some of you college fellows must do it." The he turned on me and said earnestly: "I'll tell you what we must do. You are recently from college and theological school; you must start the paper, be its editor and manager, and I will back you financially. I and my church will foot the bills for the first year; and by that time it should be on its feet. As for literary matter, I will furnish you all the sermons you want (and probably more too) and occasionally send you notes and bits of thought when I can find time; but that is all I can do. The job must be yours. Take your courage in both hands and go ahead."

I went home and corresponded with Cooke. He said, "I've got to give up my paper. By all means go ahead with yours. I'll give you any help I can."

In a few weeks, I decided to do as Collyer urged.

The plan I fixed upon was a monthly, to be called *The Western Unitarian,* to be in form somewhat like the UNITY of today, the subscription price to be a dollar a year. I went so far as to prepare the matter for my first number and arrange with my printer for its issue. This initial number was to contain a sermon and also a "Greeting to the Public" by Collyer. I knew these would give it a good send-off.

Before the number was in type, I chanced to meet Mr. Jones. He was then pastor of the Janesville, Wisconsin, Unitarian Church, and also part-time missionary of the Western Unitarian Conference, and had come down to Chicago on missionary business. In our conversation, I told him of my plan for a Chicago Unitarian paper. It greatly interested him. Then he told me that he had been thinking of the same thing, and had been corresponding with Mr. Gannett (then minister in St. Paul) about it. We had a long talk.

Of course, we both agreed that there must not be two separate ventures, but that all the strength we could rally must be put into one.

What should it be? Chicago was the place for its location; that was clear. Who should edit it? Who could? Neither he nor Gannett lived in Chicago; nor did Wendte. I was there, and had plans already well advanced for the kind of thing that he as well as I wanted.

After some delay, further conversations between us, and correspondence with Gannett and others, it was decided that I should go on with what I had begun, but with some changes. Gannett and Jones did not quite like the name *Western Unitarian.* Gannett wanted *Pamphlet Mission,* which, on account of his urgency, was finally adopted. Then, instead of a monthly, it was agreed to make the paper somewhat smaller and issue it twice a month.

Collyer and his church were to be relieved from the sole financial responsibility; it being felt that the burden ought to be more widely distributed. Accordingly a Publishing Committee was appointed, consisting of Robert Collyer, Chicago; W. C. Gannett, St. Paul; Jenkin Lloyd Jones, Janesville; Charles Wendte, Cincinnati, and John Learned, St. Louis. Of course, I was to be the editor; there was no one else who could be.

On the title page of the first issue (March 1, 1877) the above names appeared as the Publishing Committee,—whose duty was to assume the financial burden and to work up subscriptions in their churches and communities. Mr. Cooke and I were put down as "Editors of Notes and News." But Mr. Cooke, having removed to a greater distance, could not, and did not, render me any assistance except by sending me three or four short notes. As a matter of fact, I had to become, and did become, editor of everything.

Mr. Gannett gave more than his share of financial support; he also rendered me a much appreciated service in obtaining for me several sermons and articles of interest from eminent men of his acquaintance in the East.

The man who did most in working up a subscription list was Mr. Jones, who took pains in his missionary visits to the churches to commend the new paper, and urge the people to become subscribers.

Much has been said at one time or another about the origin of the name UNITY. The story is told of its being hit upon by a sort of fortunate accident in a talk between Jones and Gannett while they were stranded at a freight station somewhere; and another of its discovery by a happy inspiration by Wendte and Jones in a room in Boston. My recollections are different. It is possible that the name came to these men in these places and ways; but I am sure the real story of its origin and adoption as a title for our paper was less romantic. When I surrendered the name *Western Unitarian* at the solicitation of Mr. Jones and Mr. Gannett, my next choice as a title for the new paper was UNITY. This was not adopted at once because, as already stated, Mr. Gannett so strongly urged *Pamphlet Mission.* But the name UNITY was not lost. It expressed so perfectly the thought of us all, and was so fine in every way, that it steadily grew in favor on its merits, and soon became the inevitable choice of practically everybody.

And in all the fifty years since, nobody has ever regretted the choice.

Such, briefly, is the story of the planting of the Unity acorn, as told by one who certainly had more to do with it than anybody else.

I edited the paper the first year, and had full ex-

pectation of continuing permanently; but my removal to Ann Arbor made a change necessary. My successor for a year and a half was Rev. H. M. Simmons, one of our most brilliant ministers, who was pastor in one of the suburbs of Chicago and, therefore, could take the task. At the end of the year and a half, Mr. Jones moved to Chicago. When this occurred, all of us felt that he should become the editor. This he did.

Thence on, for almost forty years, it was Mr. Jones' throne of power. He poured his whole soul into it. He and UNITY were one, as perfectly as Horace Greeley and the *New York Tribune* were one, or as William Lloyd Garrison and *The Liberator* were one. He had many and great helpers; but not all combined did so much as he alone to make it for a full generation, the clearest, strongest, bravest voice in America for intellectual freedom and religious progress.

J. T. SUNDERLAND.

The History of Unity—1878-1918*

I

Of that glowing period which preceded the birth of UNITY, its present Editor, writing its tenth birthday letter, said:

Those were young days, measured by the ardor, hopefulness and eager courage of the four or five western ministers who plotted and planned for a paper messenger that would lessen the distance between Chicago and St. Paul, St. Louis and Kenosha, Indianapolis and Janesville.

As early as 1876, if not earlier, resolutions had been passed by the Western Unitarian Conference recognizing the need of such a paper. Among those most eager for its existence were Robert Collyer of Chicago, William C. Gannett of St. Paul, Jenkin Lloyd Jones of Janesville, C. W. Wendte of Cincinnati, J. C. Learned of St. Louis, H. M. Simmons of Kenosha, J. T. Sunderland of Chicago, and George W. Cooke, who at Sharon, Wisconsin, had already proved the possibility of such a publication by his brilliant little paper, *The Liberal Worker*. Finally, on March 1, 1878, the first five of these names appeared in actual type upon the editorial page of a little periodical, under the modest caption of "Publishing Committee," while Mr. Sunderland and Mr. Cooke were, with equal modesty, termed "Editors of *Notes of the Field.*" Robert Collyer wrote the "Greetings" of this first issue. The periodical from its inception until September 15, 1878, bore the title of *The Pamphlet Mission,* but even its first number carried on the title-page the now familiar words: "For Freedom, Fellowship and Character in Religion."

On the issue of September 1st, 1878, appeared for the first time the name UNITY, and of this rechristening the editorial already mentioned has this to say:

It soon became apparent that the *Pamphlet Mission* must outgrow that name; the field was larger and somewhat different from the one it first meant to fill. What to call it was the absorbing question of the first six months. Names were dropped into hats, balloted for, corresponded upon, discussed in bulk and in detail; they came singly and in squads, but no one seemed charged with just the message until one day Simmons was to run up from Kenosha, Jones to drop down from Janesville to conjunct with Gannett who was en route from Chicago—all three to spend an afternoon at Harvard Junction in consultation over the destiny of the still unnamed baby. While they were sitting on a lumber pile that hot summer day, the heavens opened and the name descended. Once it presented itself, it was recognized instantly as the heaven appointed.

In the interests of historical completeness it is necessary to add the following extract from a letter to UNITY from H. M. Simmons, under date of March 1, 1890:

One summer day in 1878, three men sat on a lumber pile in Wisconsin, trying to stimulate each other to the invention of a proper name for a Unitarian paper in Chicago. . . . At length Mr. Jones asked: "Why not call it *'Unity'?* The two others were struck with wonder how they could have been so stupid as not to say so before—and all accepted the name as the best one possible.

The name so revealed—UNITY—has appeared uninterruptedly during all the years save for a brief three-year interim when it was superseded by the title: "THE NEW UNITY."

The first long article by Jenkins Lloyd Jones appeared in the issue of September 15, 1878, and was entitled "The Liberal Sunday School," although various signed news items began appearing as early as May, 1878. From August 16, 1879, he appears as editor of the "Notes and News" Department, and the issue of March 16, 1880, bears for the first time his name as Managing Editor, a title replaced in the following issue by the more comprehensive one of "Editor."

In March, 1885, UNITY changed from a semi-monthly to a fortnightly, and the publisher, Mr. Charles H. Kerr, produced a volume of the poems which had appeared in the magazine, entitled "Unity Songs Resung." In mid-April a fire in the publishing house destroyed the editions of UNITY and of the *Church Door Pulpit,* then on the press, but the only visible effect of this disaster was the announcement in the next issue, May 2, 1885, that UNITY would hereafter be issued "as a nimble weekly" instead of a fortnightly.

At various times previous to 1886, other publications had been merged with UNITY, such as *The Liberal Worker, The Spectroscope,* edited by Mrs. Marion V. Dudley of Milwaukee, *The Church of the Unity,* published in Evansville, Indiana, *The Unitarian Advocate,* and *The Liberal.* In 1886, *The University,* which itself had previously absorbed *The Alliance, The Weekly Magazine, The Educational News* and the *Fortnightly Index,* joined itself to UNITY, Mr. Jones remaining as Editor-in-Chief, and Mr. Charles Douglas, who was the founder of the *Fortnightly Index* and chief editorial contributor of *The University,* went onto the staff of the combined periodical, whose title now appeared as

UNITY
AND
THE UNIVERSITY

a change in the title page maintained, however, only through the year 1886 and then dropped. The size of the page was increased, the number of pages remaining at twelve.

With the opening number of 1889, UNITY very nearly doubled the size of its page, and reduced the pages to eight. Through the efforts of its friends, 1,500 new subscribers were secured during March,

*Abbreviated from an article published in the fortieth anniversary number of Unity (March 7, 1918.)

April and May, thus doubling its subscription list. During its first eleven years it had been sustained by volunteer work on the part of its editors, and the annual deficit in the payment of printers' bills had been faced by its publishers. In 1890 another great effort was made, and funds were secured to make possible the presence of Mrs. Celia Parker Woolley as assistant editor "to relieve the over-worked senior editor and bring the hope of a higher standard of accuracy, freshness and promptness." Fifteen hundred additional subscriptions were added to the list during one three months of this year, and after the second week of October, no edition of less than eight thousand copies was printed, while by March 1, 1891, the total reached ten thousand. Mrs. Woolley continued to fill the position of Assistant Editor until late in 1892, when lack of funds made the maintaining of this office impossible, and the presence in Chicago of Frederick L. Hosmer relieved to some extent the strain of overwork at the editorial desk. During this year, the columns of UNITY began to give frequent mention of that great Parliament of Religions, which soon came to such prominence in the nation and in the world. The following year marked many changes in the life of UNITY. Several new names appeared on its editorial page, among them Dr. Hiram W. Thomas, pastor of the People's Church of Chicago, Anna Garlin Spencer and M. M. Mangasarian. The size of the paper was reduced to the small form used in 1886-1889, with sixteen pages, three columns to the page; then, after one year in this dress, it assumed a somewhat larger page, which remained unchanged in size until the present page was adopted in 1904, alternating occasionally from a three-column to a two-column arrangement.

On March 2, 1893, the name of the "Unity Publishing Company" first appears on the title page, accompanied by a three-column explanation of its origin, from which the following extracts are taken:

> Urged by the accumulating difficulties of publication, the lack of funds to secure sufficient office assistance and many other details, a friend had suggested, "Why not give UNITY up—all up? Why not call its brave endeavor finished? Think whether in reason you can expect to carry the burdens of an old UNITY, still more of a new one, in addition to the extra duties that come to you through your church, in your city, in this Columbian year?" The appeal was a searching one, but UNITY dies hard because it is sustained by the vitality of a deathless principle, possessed by a cause that is to grow increasingly. Furthermore, the Senior Editor did not feel either very old or very tired and he was accustomed all his life to ride in creaky wagons over rough roads; lumber-wagons, without a box, at that. He did not dare surrender so easily. Summoning thirty gentlemen whom he knew he stated the predicament and then withdrew. They promptly and unanimously resolved that UNITY must not stop. . . . Steps were taken to organize a UNITY Publishing Company and a quest started for purchasers of 150 shares in the new company at $100 each. . . . Ninety-four were guaranteed in the room before these thirty friends separated. . . . So UNITY is going ahead with a clearer grip on its destiny than ever before.

Three weeks later the magazine announced that a meeting had been held at All Souls' Church on March 16, 1893, the organization perfected and directors and officers elected.

On March 7, 1895, the magazine is increased to 16 pages, the price to $2.00 per year, the title page bears the new name, *The New Unity,* and the sentence: "Published in the Interest of the American Congress of Liberal Religious Societies."

With the issue of December 22, 1898, the announcement was made and signed by Mr. Jones and Mr. William Kent, that special effort would be made to give more emphasis to the problems of social justice, political freedom, and civic integrity—not that the old issues were to be neglected, but that the contentions of UNITY in the interest of universal religion logically led to this championship. The title page resumed the simple name of UNITY, adding to it the significant statement, "He hath made of one blood all nations of men," which statement it still bears, the word "blood" having been omitted on February 1, 1900, at the insistence of various scholars, particularly Prof. G. L. Gary of the Meadville Theological School, as not in the Revised Version of the New Testament. On the editorial page appeared two names as editors: Jenkin Lloyd Jones and William Kent. An interesting list of associate editors was printed:

Hiram W. Thomas	Jane Addams	John W. Chadwick
Caroline Bartlett Crane	Emil G. Hirsch	E. P. Powell
Oscar L. Triggs	R. A. White	Joseph Stolz
E. Hanford Henderson	Frederick Starr	E. Burritt Smith

During 1917, an arrangement was made by which UNITY became the organ of the Free Religious Association. With the issue of November 15, the words "Official Organ of the Congress of Religion" disappeared from UNITY's cover page, and on December 6th the list of editorial contributors is headed by this legend:

With the Free Religious Association of America, the Congress of Religion, and all other organizations and individuals seeking to widen fellowship and to realize the Brotherhood of the Spirit unrimmed by creed, form, or sectarian prejudices.

Eleven names are added to the contributors, some of which are old friends of UNITY: Charles W. Casson, George Willis Cooke, Frank C. Doan, Charles F. Dole, Chester Lloyd Jones, David Starr Jordan, George Grover Mills, Fred A. Moore, George W. Nasmyth, Jabez T. Sunderland, Arthur L. Weatherly.

II

From its first issue to its latest one, UNITY has stood not for the things that were true *yesterday,* nor even for the things that are true *today,* but always, with increasing force and courage and forward-looking vision, for those things which will be true, or which ought to be made true, *tomorrow,* and for that concentration of effort and earnestness of purpose which will hasten the coming of that tomorrow. As it appears to the present writer after a careful study of its many volumes, rarely has any periodical shown, through such a period of years such consistency of policy coupled with such freedom and radicalism. Steadily has UNITY kept pace with the progress of the two-score years of its life, but invariably it has been a step in advance. Always it has pointed the way, and generally foreseen the event. It has pioneered the path toward religious, social and civic reform.

Notable series of articles by notable authors characterize the first three years of the little paper. The first year shows such interesting titles as "Not Retreat but Victory" by Robert Collyer, "Modern Doubt and Dogmatism" by Rev. Hiram W. Thomas, "How the World Was Made" by Minot J. Savage, "On God the Father" by James Freeman Clarke, "Voltaire" by John W. Chadwick, "Destructive and Constructive Liberalism" by W. C. Gannett, other contributors being O. B. Frothingham, Brooke Herford, Samuel Longfellow and George W. Cooke. In the second year two

important series were presented—one on "The Liberal Preachers of America Out of the Pulpit," which included studies of Bryant, Emerson, Holmes, Longfellow, Whittier, Lowell, Thoreau and others, and one which discussed such well known points of orthodox doctrine as the Trinity, Incarnation, Miracle, Predestination, Original Sin, Conversion, Prayer, Immortality, Hell, and Heaven, treated by Brooke Herford, J. R. Sunderland, Mr. Gannett, Samuel Longfellow, Charles F. Dole and others. In the third year another valuable series on "The Liberal Preachers of England Out of the Pulpit" covered such leaders as MacDonald, Carlyle, Browning, Tennyson, Huxley, Spencer, Crabbe, Newman, Arnold, Morley and George Eliot. The fourth year also included a notable series of articles on "The Art of Arts—Home Making," one of which was written by Julia Ward Howe, and another series on "The Workman's Conscience" by "Representative Workmen of Today," which continued into the following year and numbered among its authors Charles W. Eliot of Harvard and Edward Everett Hale of Boston.

Many special numbers of UNITY deserve mention —the Channing, Chadwick, Whittier, ApMadoc and other memorial numbers, the special Western Unitarian Conference numbers, the Panama number, the Ford Expedition number, the President Wilson number, the numbers devoted to the Hodgenville Expedition and to the Liberal Conference at Lincoln Centre in 1917, to mention only a few out of many. Among the unusual series of articles in later years were the series from American College Presidents; the series on "Problems of the School—the Hope of the State," to which contributions were made by David Starr Jordan, Booker T. Washington, George E. Vincent, John Dewey and other eminent educators.

The excellence of UNITY's poetry today is no departure from its early habit. Many contributions by Frederick Hosmer, W. C. Gannett, John Chadwick, J. Villa Blake, and other noted song-singers first saw light in these columns.

The advent of the telephone and phonograph is heralded with prophetic insight of their civilizing value, as are the advents of many "new books," now become classics to this generation. Through its early pages walk the living figures of Emerson and Darwin, Renan and Carlyle, Ole Bull, George Eliot and Lecky, "whose new book on 'The History of England in the 18th Century'" is announced. Tennyson, reading from his own poems, and Edwin Arnold, have each a new volume just off the press, the latter's being "The Light of Asia"; Keshub Chunder Sen's struggles in organizing the Brahmo Samaj, are recorded. Julia Ward Howe, Lucretia Mott, "The venerable Quaker saint," Frederick Douglas, Sojourner Truth, Longfellow, Holmes, Aldrich, Whittier, also with a new volume of poems, the Alcotts, father and daughter, the latter with new novels in her hands, Thomas Hughes of "Tom Brown at Rugby" fame, en route to establish a colony in Tennessee, Bayard Taylor, J. G. Holland, Brooke Herford, Robert Collyer, Ingersoll, Talmadge, Phillips Brooks, Edward Everett Hale,—contributing letters as to the real origin of "Unitarian,"—Lydia Maria Child, Eli Bates, Mrs. Besant under prosecution for the publication of "The Law of Population," Madame Blavatzky, editing the new magazine, *The Theosophist*, President Bascom of the University of Wisconsin lecturing on "Miracles" and wondering what the result to religion will be if the belief in miracles is abandoned —all these and many others greet one from UNITY's early columns—not as persons in history or biography, but as UNITY's contemporaries, and many of them as its friends and contributors.

To read the early numbers of UNITY is like reading a summary of the history of the struggle for freedom, a "Who's Who" of the great liberators, a story of the world's progress.

For UNITY's older readers, it is not necessary to review the inner convictions of the magazine. Their memory will serve to recall the long list of causes, of reforms, of progressive ideals for which it has ever stood. But its newer friends may be interested in knowing how its present advocacy of the methods of freedom, its uncompromising candor and unflinching courage have logically developed from the policy of its earliest numbers. And perhaps even its oldest reader may enjoy recalling some of the issues which made fearless editing as difficult, if not as dangerous, in Eighteen Seventy-Eight as in Nineteen Eighteen.

Naturally, UNITY's first battles were pre-eminently on the theological field. Its first year was the year of a widespread discussion of the existence of Hell. Orthodox papers and even the secular press teemed with hot debate on this vital (!) topic. Ministers were judged according to their position on this subject. Some of the utterances quite rivalled in fervor and realistic detail those of Jonathan Edwards. The brightest sparks of these theological pyrotechnics were caught in UNITY's basket, and most effectually and wittily extinguished by the cold drops of ink from UNITY's pen.

Moreover for their views on this and other weighty doctrinal subjects, many ministers were being tried for heresy and either being cast out of, or leaving, the more orthodox pulpits for the more liberal churches; for example, Rev. A. M. Alcott, of the Presbyterian Church of Ohio, Robert Collyer, a little earlier, and Dr. Thomas of the Methodist Church, Robertson Smith of the Scotch Presbyterian fold, David Swing of the Presbyterian, J. R. Sunderland of the Baptist, and many others. As in the present crisis UNITY has kept sad record of the men who for conscience' sake have had to leave their pulpits on the issue of peace or war, so then it did not fail to chronicle those who were being persecuted on the theological issue—always with sympathy for the man whose honesty forbade him to conceal his convictions for the sake of his position; always on the other hand with approval for the church who sought to maintain the integrity of its creed, and rarely with the minister who sought to defy the creed and wish of his church and force his convictions upon it. And these positions UNITY maintained then as now with aversion from personal strife and bickerings and without bitterness or hatred—ever with firm adherence to the more liberal view, the wider brotherhood, the universal religion.

Robert Ingersoll was then at the height of his power to irritate the orthodox mind and provoke it to vengeance, and UNITY's tolerance of this advocate of extreme freedom was frequently expressed, often with delightful humor, as in the following "note":

> We hope there won't be a hot place reserved for Ingersoll in the world to come—they are making it so particularly hot for him in this world.

The Rev. T. DeWitt Talmadge was at this time practicing his somewhat milder form of Sundayism in his New York pulpit, and his florid rhetoric and flowery over-statements were often gently but effec-

tively deflated by the point of UNITY's pen. The same might be said of Moody, whose Evangelism was then stirring England and America, and who was "hoping all ministers would refuse to join in marriage the unconverted." UNITY then quoted with approval paragraphs from two orthodox papers condemning in most vigorous language the methods of a certain revivalist popular at that time. Said the Presbyterian *Interior:*

> ——— raises an emotional Bedlam and drives it forward to the wildest extravagances. He claims he has already saved 12,000 souls! There is not only no good in this but a great deal of positive evil. It is a monstrous caricature of the Christian religion and brings the most holy and solemn act of the soul into public contempt.

And the *Advance* had said:

> It were well for the leaders in such scenes to inquire how much the Spirit of God and how much sexual passion has to do with them.

It is not surprising in view of this stand of 1879 to find UNITY today quite unable to endorse the work and methods of "Billy" Sunday.

The shooting and subsequent illness of President Garfield at this time had provoked the usual call for a national "day of prayer" for his recovery. UNITY protested against this custom as being at variance with the principle of the separation of church and state and with the convictions of certain citizens, and the matter received a wide discussion in the national press which would seem strange to modern readers who have grown to accept the public "calls to prayer" as a matter of course.

The "Revised Version" of the New Testament had been given to the world at this time, and here again debate was heated and UNITY stood on the side of scholarly liberalism against those who repudiated the new version, noting that "the elimination of some of its errors by revision had diminished rather than added to the orthodoxy of the book."

Felix Adler was then organizing the Ethical Society and School. Both it and the Froebel movement were warmly commended by UNITY. The positivists also were demanding attention, and the Salvation Army had just made its appearance in the United States.

The activities of the Free Religious Association were frequently approvingly chronicled from the beginning of its second volume. The Association's early organ, *The Index,* was often quoted, and this vigorous editorial protest against popular criticism is to be found:

> The Free Religious Association, which Joseph Cook charged with supporting immorality, numbers among its officers: Ralph Waldo Emerson, Lucretia Mott, Octavius B. Frothingham, Lydia Maria Child, George William Curtis, Professor E. L. Youmans and Thomas Wentworth Higginson.

Even in its tenderest years, UNITY gave evidence of that boundless sympathy with everything and everybody in the universe which is so characteristic of its whole life. In the second volume, we find it naïvely asking:

> May UNITY properly extend its charity to welcome a word for cannibals?

After repeating the favorable accounts of certain tribes of cannibals just read before the British Association by several eminent Londoners, UNITY concludes that "since cannibals often eat a man to honor him, perhaps cannibals may have more laudable motives than even Christians dining on each other's reputations at feasts of slander."

Again, the Gypsies come under UNITY's all embracing mantle and we are told that "even Gypsies' hearts are human and even Gypsies' souls are strung upon that golden thread of kinship which makes humanity one." The climax in this direction is reached when UNITY hopes that its *"fellow-citizens* on the planet Jupiter are not greatly disturbed by the meteorological agitation indicated by certain red spots which astronomers have discovered on that planet for several winters past." On another page a "bit of centennial tribute" is paid the comet, and "even the fickle meteors are now known to prove the universal harmony."

Surely the UNITY which was proud to claim citizenship with the cannibal, the Gypsy, the inhabitant of Jupiter, the comet, and the meteor, could do naught else but claim kinship with the Jew, the Negro, the Hindu, the Irish peasant, the Filipino, the Boer, and the German as these became in turn the objects of the world's scorn or opression.

Even a cursory glance at these early volumes would serve to confirm the adage that "there is nothing new under the sun." The ardent reformer of today who fancies all of today's movements are "new" will find as he studies these pages that he is merely carrying on work long since begun. Even the "Swat the Fly" campaign has a half-column in UNITY's second volume [1879]. It has a society, a secretary, and a "circular" which with startling up-to-dateness supplies the most accurate statistics as to the number of trillions—or is it quadrillions—of progeny one pair of flies will have produced by September if not "swatted" in April. And the same year a "Village Improvement Association" reports from Franklin Falls, New Hampshire! Cremation is endorsed for its sanitariness. The "stalwarts" in politics disturb UNITY's calm, and it refuses to settle the vexed question of "What *shall* we do with our ex-Presidents?" by making Senators of them. There are accounts of "Mothers' Meetings" which discuss sex hygiene, and schools for "Industrial Education" both of boys and girls, are encouraged, while the problem of "Moral Instruction in the Public School" is agitated, all sounding very much like quotations from the Twentieth Century "literature." Two professors had been dismissed from the University of Nebraska for religious heresy in exactly the same manner in which Professor Nearing and others have recently been dismissed for economic and pacifist heresies.

The various forms of "Co-operative" schemes, and "the Henry George movement" are advocated as means for the "abolition of poverty." They surely served as means for abolishing certain ministerial advocates of them from their well-to-do pulpits—then as now.

A mere catalogue of most of the "issues" which UNITY began discussing in its infancy is all that space permits, but in its early pages we find opposition to the evils of lynching, of prison labor, of capital punishment, of railroad monopoly, paper money and greenbackism, of "sectarianism in politics as in religion, there being honorable men in both parties." Rabbi Hirsch, David Swing and the Editor are speakers at a mass-meeting of protest against Russian persecution of the Jew—one evil at least which has at last been abolished.

And UNITY is valiantly championing then as now the cause of the Negro, (it reports five colored members of the Tennessee legislature), of a Clean Press,

of Independency in politics, an Independent having just been elected President of the Senate; of Civil Service Reform; of the Associated Charities movement; of Temperance (even to the point of warning Frances Willard against a too intemperate use of tea); of taxation of Church property; of respecting the conscience of Jew and Catholic in the matter of compulsory reading of the Christian Bible in public schools; of Free Trade; of Labor, etc.

The comment on a certain wealthy concern's large Christmas gifts to its employes is well worth quoting:

> The money so given was in part made by the employes. It is well when capital is generous toward labor; it is better when it is just.

But a more detailed account of the early progress of at least two of UNITY's favorite causes should prove of interest—the cause of Woman's Freedom, and of World Peace.

From almost its first issue UNITY took pains to record such news as showed the advance of woman toward freedom and enfranchisement. Every entrance of woman into the then untried fields of the ministry, the professions, or the college was hailed with delight. In the second issue we are told that

> Rev. Olympia Brown is preaching for the Liberals at Racine and gives good satisfaction.

The first woman architect, the few women preachers, then appearing in the Universalist and Unitarian denominations, many of whom UNITY's Editor helped to ordain, the admission of twenty-five women students to Harvard College on the same terms as men, "wanting absolutely nothing but the promise of a diploma and the appearance of their names in the catalogue" (!) as reported by Thomas Wentworth Higginson in the *American Socialist;* their admission to the Boston Medical Society, a thing unheard of ten years before; the presence of fifty-three women students at Ann Arbor and the testimony of President Angell that they were "not inferior to men in the study of history"—all these steps are heralded with warmest approval and fellowship, though UNITY pauses to repeat one note of warning which will doubtless provoke a smile from the women of today. After noting women's admission to all honor examinations at Cambridge, by a vote of 398 to 32, the following advice from the "leading doctor of Cambridgeshire" is quoted:

> Let not women in general suppose that they, while working at the same studies as men, should work at them to the same extent. . . . About three hours of a woman's study to four hours for a man is found on the average to be a safe proportion.

UNITY is glad that the great granddaughter of Joseph Priestley is conducting Sunday services in the church property founded by her ancestor at Northumberland, Pa., and it deplores deeply the fact that "Princeton is closed to lady students."

Two high notes are struck by these early issues regarding women in industry which are still among the unrealized dreams of the most advanced feminist. The *Christian Register* is warmly commended for paying the women on its force exactly the same wages as men who do the same work. And in UNITY of November 16, 1881, Dr. Julia Holmes Smith has an article on "Working Women" which should be reprinted entire. A few sentences are given below:

> The mother naturally looks forward to the time when her boys will add to the income of the family by their own work. No such plan is considered for the daughters, whom the mother is conscientiously training for house-keepers. . . . Why should a woman be grieved because her daughter as well as her son works for money? Many a girl who swept, scrubbed, ironed, etc., is taught to feel she loses caste when she does easier work for fewer hours away from home and takes *money* for it.
>
> There's the rub! Women may toil sixteen hours a day in the seclusion of home, waste strength in charity work, or have nervous prostration from overwork in society. . . . No one says of them: *Poor things!* This impertinent pity is reserved for those who toil for pay.
>
> Let us recognize the *duty* as well as the *right* of women to work. It is high time women held a higher ambition than to economize the earnings of father, husband, or son.

Space forbids the tracing of the history of suffrage as it appears in these early volumes. A few items must suffice.

Mrs. Marion V. Dudley had been permitted to address the Wisconsin legislature on this topic, for a period of an hour and a half, and her remarks had been pamphleted by the Legislature and a resolution passed, but the *Janesville Gazette* assures its readers the following winter that that action was taken "only in a spirit of playfulness"—a method of spending its time which UNITY thinks hardly worthy of a legislative body.

Mr. Higginson reports that a school suffrage law has been passed in Massachusetts, and Louisa Alcott assures the public, in quite modern fashion, that no evils resulted from the appearance of the women at the polls in the various towns.

It is not a matter of surprise to find UNITY in recent years not approving of the program of the English suffragettes which is regarded as war methods and therefore wrong methods, but in 1917 defending the radical wing of the suffrage party in its use of the right of peaceful petition, and objecting to the treatment accorded the pickets at Washington.

Perhaps one of the bravest of all UNITY's battles for justice occurred during the mad days that followed the Haymarket Riots in May of 1886, and preceded the hanging of the anarchists in November of the following year. UNITY's first editorial comment appears in December, 1886, accompanying an article from the pen of H. Tambs Lyche entitled "Socialists and Anarchists." UNITY, while disclaiming any approval of the method of philosophy of anarchism, declared that these men "were objects of pity rather than of hate. The thought of them should draw tears rather than curses."

Mr. Lyche wrote:

> The slavery and misery the socialist would free the world from is surely one hundred times blacker and deeper than negro slavery. Why then is John Brown a hero and the bomb-throwing socialist a monster? The condemned anarchists have not, of course, thrown any bombs.

Rev. Hugh Pentecost, in his letter to UNITY explaining the cause of his removal from his pulpit for various heretical statements, wrote that the last straw which forced his resignation was when he stated that the four Chicago anarchists were murdered.

All Souls Church held a protest meeting which brought down violent opposition and condemnation upon the head of its pastor. In that part of Caro Lloyd's biography of Henry Demarest Lloyd which gives detailed description of this event, the Chicago Ethical Society is the only other Chicago church organization recorded as making such a protest. Mr. Salter's two addresses against the hanging were pamphleted and distributed by those who had in charge the work of saving the men from the gallows.

In UNITY of November 5, 1887, we find this para-

graph, which shows that at least three other Chicago pastors or churches protested:

As the eleventh day of November draws near, the shadow of the gallows upon which it is decreed that seven men should hang in this city, became more consciously felt. Felix Adler, Rev. H. M. Simmons of Minneapolis, Rabbi Hirsch, William Salter, James Villa Blake, and the pastor of All Souls Church have recently made their protest against the death penalty, and have pleaded for the commuting of the sentence. In the third Unitarian Church of this city, last Sunday, over a hundred people signed the petition to the Governor, and Rev. J. Villa Blake, J. N. Wanzer and Judge Russell officially carried the petition to Springfield to present the same to the Governor.

In July, 1893, when Governor Altgeld had courageously freed the three imprisoned anarchists, UNITY said:

. . . We rejoice that these deluded victims of a vicious theory, who were agitators in the interests of what seemed to them justice and reform, are trusted once more to the freedom of earth and sky. The hand that threw the bomb did a despicable deed. Whose hand that was has never been known. . . . We protested against the dark deed (of their execution) and will ever remember with a shudder the black day that hung the wild enthusiasts.

No sketch of UNITY's career would be complete without some reference to the intense controversy between the Western Unitarian Conference and the more conservative elements of the denomination represented by the American Unitarian Association, which for several years kept the columns of this and other liberal magazines filled with editorials, letters, addresses, reports of meetings, resolutions and counter-resolutions, statements, and answers to statements, on the problems involved in what came to be known as the "Issue in the West." From the standpoint of 1918 it would seem to have been largely another phase of the inevitable conflict between those who believe in today and those who believe in tomorrow, for surely all liberals and many orthodox people do now accept without question the position taken by the westerners in 1882-1893. One group of Unitarians, chiefly eastern, seemed anxious to keep as near to the Christian basis of the creeds they had outgrown as possible. Another group, largely western, supported throughout the controversy by UNITY, wished to avoid all barriers, to include all who wished to be included, to refrain from setting up even the semblance of a creed as a barrier to fellowship.

Perhaps no better conception of the seriousness, dignity, and brotherly kindness which pervaded this long and difficult contest could be given than to quote the following passage from the account of this Conference of 1893 as given by Rev. Frederick L. Hosmer:

The unanimity with which the Conference expresses itself is doubtless due to the growing mutual understanding of those who have hitherto been looked upon as representing divergent tendencies of thought. There was manifest no air of triumph or defeat. The discussion was earnest and dignified in the main and courtesy was not forgotten in the earnestness of debate. All in all, the Western Conference seems now in condition for more unified and efficient work than ever before.

Mr. Hosmer's prediction has been justified by history. Soon after, the National Unitarian Conference at Saratoga revised its preamble in a manner to satisfy most of the western brethren, and the American Unitarian Association has been co-operating with the Western Conference for many years.

Interesting details could be found of the bringing to America for a tour in the interests of world peace of the Baroness von Suttner; the publication of the famous "Unity Hymns and Chorals" under the direction of Mr. Hosmer and Mr. Gannett; of the "Sunday School Services and Songs" by Rev. J. Villa Blake; of the equally famous "Faith that Makes Faithful"; the discovering to the liberal public of Rev. William L. Sullivan and of Professor Isaac Fisher; the introduction at Saratoga, for the first time in the North, of Booker T. Washington; the championing of the work of Senator Robert M. LaFollette from his earliest Wisconsin candidacy in the interests of clean government and the repression of "big business."

Mention must be made of the Unity Building at the World's Fair, for the accommodation of the guests at the Fair, the proceeds to go toward the work of building and maintaining the summer camp at Tower Hill. The building was open to visitors on April 30, and continued until the close of the Fair, to be crowded with guests, many of them of national and international importance. The plan was both a financial and a social success.

The dates of the Parliament of Religions were announced as September 11-27 of the World's Fair year, and much of UNITY's space during this year is filled with most interesting and valuable accounts of this great gathering of humanity with the inception and carrying out of which UNITY's Editor had had so much to do. Its story should be told again at length. The following year at Sinai Temple, a second Congress was held which grew into a permanent organization, finally, after several changes of names, called the "Congress of Religion." UNITY was its official organ. It maintained for two years Mr. C. A. Osborne as its secretary, and held important congresses at Nashville, Omaha, Memphis, Indianapolis, Minneapolis, Buffalo, Boston, Green Bay, Wisconsin, and many other local congresses, usually in connection with Fairs and Expositions. It is doubtful if any other single effort has ever done so much as the Parliament of Religions to promote interracial understanding and sympathy, and religious tolerance, together with a comprehension of universal religion and human brotherhood.

Because it is the issue which today is most prominent in UNITY's pages, we have left until the last the question of peace and war. It claimed UNITY's attention almost earlier than did the cause of woman. In its third issue, [1878] commenting on Russia's conquest of Constantinople, UNITY says editorially:

It is a sad thing that the most enlightened part of the world has not got beyond the settlement of disputes by the irrational and inhuman method of appealing to arms.

In May of 1879 we find this editorial note:

During the Zulu war, it may be well to notice John Morley's judgment of it in the leading article in the last *Fortnightly Review:*

"Between the lines of every telegram that tells England of the . . . valor of her soldiers and the brilliant success of the generals, our people should find written in letters of flame, that this war is one of the worst crimes that has been perpetrated in history."

Mr. Morley also quotes from a sermon published in Grahamstown tracing in England's injustice the Lord's hand, and adds:

"It would only be too easy, for, alas! the satire is as old as Christianity, to mock at the priests of the creed of brotherly love 'wading through slaughter to' a pulpit to preach how blessed are the peacemakers."

Bishop Colenso also favors the Zulus, we are told, calling the war "a most unrighteous one, forced on by the policy of the High Commission, in which already 10,000 human beings have been killed."

"Tennyson's new poem describing the horrors of war" is quoted in May of 1879, and in the following

number the address of Andrew D. White, Minister to Berlin, is given in part as follows:

Nothing can more affect the happiness of the world than the study of international law by which disputes between nations may be settled, not by arms, and seas of blood, but by a dozen men in peaceful deliberations.

And the last of that month the Editor, in a Decoration Day address at Monroe, Wisconsin, said:

More than a Service of Patriotism, I recognize in this occasion a Service of Humanity. Under these flowers, nationalities and races blend in one common brotherhood. The eagle is too provincial an emblem to represent the enthusiasm this day commemorates. Alongside of it must be elevated the flags of all nations. No flag has a corner on courage; no nation holds monopoly on bravery. We are here to recognize the valor of which human nature is capable.

A little later the Anti-Chinese movement received editorial condemnation, and then comes the following:

It looks hopeful for the "Peace Society" and humanity when even Bismarck laments:

"What widespread misery have I not caused? Without me, three great wars would have been avoided. Eighty thousand men, nay, many more, would not have been killed."

In this connection, and as a sign of the humaner times, we quote from a leading New York daily:

"As men learn more of Napoleon, smaller and smaller he grows."

Needless to say, UNITY added its word of protest against the opium trade with China, which then netted England thirty-five million dollars annually, quoting as early as November, 1879, a letter from Dr. Schaff in the *Independent* which calls the opium trade "a Satanic chapter in the history of Great Britain," and notes that "a heathen nation protests against the poison, and a Christian nation forces it upon them." These protests are repeated at frequent intervals, increasing in force and vigor as the "Opium War" neared its climax.

It will be quite impossible to follow here all of UNITY'S protests against war as a means of settling disputes between nations, during its forty years of life. All that can be done is to note its position during the Boer War, and the Spanish American War, and its constant demand for organized, permanent world peace.

In reading the story of the Spanish-American war as sketched in UNITY'S columns, the student will recognize many points of similarity between conditions then and now. The first warning against the impending danger of war appears in the issue of March 24, 1898, in an article by H. M. Simmons with an accompanying editorial note which says:

The poor victims of the Maine cannot be avenged by increasing the number of broken hearts and adding to the flood of women's tears already started. . . . We seem more ready to rush to war to avenge the Maine than to protect our helpless neighbors.

Later, when war has finally been declared, we find this:

The war is on. . . . The dread arbitrament of the sword is appealed to. . . . That there was another and a better way of doing it we urged and still believe. . . . Already there are signs that the cry of the starving babes, women and children in Cuba is silenced in the louder roar of cannonry; and conquest—not mercy—is the more conscious motive.

Suppose it was the government (of Spain) that blew up the Maine—who is the government? If we could retaliate by shooting the queen, the prime minister, the general, or whoever were responsible for the act, possibly there might be some justification in the retaliation; but what is proposed . . . is that several thousand poor Spanish boys, sons of peasant parents . . . shall be sacrified by the exposure of a similar number of American young men, most of them from the farms and shops of America.

How many of those who are now clamoring for "war at any price" in public press and on public platform, have the slightest idea of enlisting themselves?

Among the arguments of the pro-war enthusiast was the following:

We must allow that no other nation has such a bloody record of atrocities, running back for five centuries.

A little later we find an editorial warning against hatred of the Spanish people and against "this pride of the Anglo-Saxon." When finally the news comes from Santiago, UNITY says:

Oh, the costly price! Let our prayer be for wisdom to utilize the vantage gained and to direct the forces of destruction more persistently than ever to the ends of peace.

The same flood of letters disapproving of UNITY'S beliefs arrived then as now from those who differed with them; the same vigorous approval from those who agreed with them; the same occasional requests to "stop the paper"; the same demands not to take "treasonable positions" and to "stand behind the country." We quote but a sentence or two from among many such appeals:

Your continued criticism of our country's attitude toward the Filipinos is either quite uncalled for or else it is wholly inadequate.

UNITY is out of its mind—it is not broad enough to see that the present war and its results are part of the world's progress.

Vigorous editorials combatted the "My country right or wrong" slogan, always popular with certain individuals. Sermons and addresses were given from well-known anti-imperialists, including several by Rev. Charles F. Dole, two by William Salter which received wide distribution, and Lincoln's protest against the Mexican War. Resolutions were passed by the Chicago Ethical Society and many other groups condemning the national policy. The "embalmed" beef scandals had many a caustic word from UNITY,

"The War Department reports 264 killed in battle, but alas for those slain by fever and maladministration."

The rebellion among the Filipinos and the government's attempt to quell it by armed force roused UNITY to such sharp and stinging objections as would, in 1917, have been almost certain to prevent its admission to the mails.

Kipling's "The White Man's Burden" had just made its appearance, and one long article in UNITY regarding this poem deserves reprinting in full. It showed in gruesome but accurate detail just what the burden of the white man has been, as borne by the natives of Australia, the blacks of South Africa, the Zulus, the Chinese, struggling against the opium trade, the Hindus, the American Indian, and lastly by the Filipinos.

Throughout all these issues of UNITY are frequent accounts of peace meetings; of the Czar's call for the next Hague Congress (which Lord Roberts asserted cannot secure world peace until all the nations of the civilized world agree to be content with what they have got); of Edwin D. Mead's eloquent pleas for "the organization of the world"; of the petitions of famous Englishmen that their government will respect the rights of the Boers and "that these people, an off-shoot of our common stem, a nation weak in numbers but strong in the virtues most highly prized by all Anglo-Saxons be allowed to follow the forces of natural growth."

Space will not allow more than one reference to UNITY'S long protest against the Boer injustice. On January 27, 1900, Central Music Hall was again

crowded, this time with "an Anti-War and Pro-Boer Meeting." The chairman was Mrs. Mary H. Wilmarth; among the speakers were Dr. Hirsch, Jane Addams, Mrs. H. W. Thomas and Jenkin Lloyd Jones. UNITY printed the speeches at great length.

One paragraph will serve to show UNITY's prophetic attitude as regards certain events and event-makers which were widely heralded as making world peace an assured fact. In the issue of March 4, 1900, just after the return of the American fleet from its demoralizing parade around the world, appeared this editorial note:

> Spite of all the parades and hurrahs, the voyage of the battle ships around the world was a cheap triumph, accompanied with many malign inspirations and mischievous suggestions. We join with our exchanges in the chorus of praise to Theodore Roosevelt for the many good things he did. . . . but it is not yet time to fix his place in the line of Presidents. One may well hesitate before elevating among the larger prophets of democracy the one who has given currency to the vicious epigram of "Speak softly but carry a big stick," the one who for a time at least has given certain classic dignity to the phrase "Rough Rider," and who has tried so hard to revive the military spirit in the United States and has been the means of worse than wasting, to our mind, the hard-earned wealth of America in building battle-ships as peace-makers, a position we believe false in psychology, untrue to our traditions, and misinterpretative of the spirit of the age and the cause of progress.
>
> —*Susan Quackenbush.*

The History of Unity—1918-1928

I

These young men are welcome, then, into the UNITY team because they are young men. They represent a growing power. The friends of UNITY may take new hold of its task, reassured in the faith that its work is not done, that its future will not discount its task. Our supreme joy, then, in adding the names of Mr. Holmes and Mr. Rumball to our editorial staff is that they represent with an active growing force this militant column that is to reinforce the Church and to carry forward the banners of religion.

This editorial note, which appears in the September 15, 1910, issue of UNITY, then in its thirty-third year, has proven prophetic.

The banners of religion, especially as that quickening of the spirit which transcends the individual to animate social movements for democracy, justice, peace and freedom, have been carried forward steadfastly by UNITY with Mr. John Haynes Holmes, its present editor-in-chief, as a foremost standard-bearer. To read the back files of this magazine dedicated to "Freedom, Fellowship and Character in Religion" is not only to review the vital history of the period they cover but also to see how the promising sides of this history were wrought.

An interesting and significant part of this history is the record of UNITY itself from the time that Susan Quackenbush left her report of the tale until the present.

The UNITY Endowment Fund of $30,000 launched in February, 1908, was completed in January, 1915, thus establishing a firm financial basis for further progress. In the June 24 issue, 1915, Edith Lloyd Jones succeeds Edith Lackersteen as assistant editor—a change immediately explained by the announcement in that issue of the marriage of Edith Lackersteen and Jenkin Lloyd Jones. That December the newly married couple accepted an invitation to embark on Henry Ford's peace ship. On November 15, 1917, the subtitle, "Official Organ of the Congress of Religions" was dropped from the cover. Two weeks later an editorial announced that the Free Religious Association of America which celebrated its fiftieth anniversary in May, 1916, and UNITY had been from the beginning informal co-workers but that now every member of the F. R. A. O. F. would receive each issue of UNITY. Under the name, "Unity," inside the magazine appeared the caption:

> With the Free Religious Association of America, the Congress of Religions, and all other organizations and individuals seeking to widen fellowship and to realize the Brotherhood of the Spirit unrimmed by creed, form or sectarian prejudices.

The service of UNITY to peace, civil rights and that freedom of the press to which this country was dedicated in part was proven richly by the signal honor UNITY received the year after this country entered the Great Butchery: UNITY was barred from the mails! Mr. Jones received a letter dated June 8, 1918, from the Chicago Postmaster, W. B. Carlile, stating that the April 11 edition was nonmailable under the Espionage Act. Later the issues of July 4, 11, 18 and 25 were refused mailing privileges. Most of the last days on earth of Jenkin Lloyd Jones were devoted to securing readmission to the mails of the magazine he had so long and nobly edited in the interests of all that is divine in man.

As Mr. Jones affirmed in the August 1st issue, 1918, "at no time have we been disposed to defy the power or ignore the dignity of law." There was not a word of disloyalty in the barred issues or any other issue of UNITY, simply quiet explanations of the attitude of conscientious objectors and pleas for sanity and a Christlike spirit even in wartime. In fact, an editorial in the July 18 issue testifies:

> The highest heroism the condemned for conscience sake can exercise is to humbly submit and bide their time. They can prove their reverence for law by cheerfully accepting its mandates.

On September 12, 1918, Jenkin Lloyd Jones passed to that rest he had so well earned or that sphere of greater service for which he had proved himself so beautifully fitted.

"Total abstinence and prohibition, civil service reform, the education and full emancipation of the negro, the enfranchisement of women, the rights of labor, international peace, freedom and fellowship in religion—all these, and many other noble causes, found utterance in his prophetic voice and support at his untiring hands," said Mr. Holmes, to whom Mr. Jones's last letter had been written, in a tribute in the September 26 issue, the first of three successive memorial issues which bore tributes to this modern saint and prophet from many schools, periodicals, associations, and leaders in every walk of life.

Jenkin Lloyd Jones's name appeared as that of senior editor until the March 6, 1919, issue, when the names of John Haynes Holmes and Francis Neilson appear as editors, Edith Lloyd Jones remaining assistant editor. In this issue Mrs. Jones remarks editorially of Mr. Holmes, "Notwithstanding his marked individuality, no man could succeed Mr. Jones who would be more closely in accord with his spirit and purpose." Mr. Holmes's first editorial as one of the two editors scores the restricted immigration bill, the espionage

and censorship acts, governmental cruelty toward conscientious objectors and wholesale labor deportation. In the March 27 issue and from that time on the cover of UNITY bears the statement, "Jenkin Lloyd Jones, Editor 1880-1918." Far better this inscription on a living force for life more abundant than on a stone monument to the dead—better and more suitable for the influence of Mr. Jones lives and grows!

James Waldo Fawcett, Zona Gale and the late Harry Foster Burns, and Susan M. Quackenbush were added in the May 1st, 1919, issue as editorial contributors, replacing several others who were no longer in a position to serve. In March, 1920, B. W. Huebsch started that scintillating but unfortunately short-lived weekly of liberal opinion, *The Freeman,* with Francis Neilson and Albert J. Nock as editors. Fortunately for UNITY, Mr. Neilson did not permit his new love to woo him away from his older. At that time the price of UNITY was increased from $2.00 a year to $3.00, modest compared with value received and an advance which permitted further improvement such as the more attractive cover, simpler and stronger, which was substituted beginning with the June 10 issue.

One of the greatest events in the entire life of UNITY transpired in the fall of 1921, an event that amounted to a reincarnation. The November 3d issue announced a new and greater UNITY. A UNITY Fellowship was created, embracing Frank C. Doan, Charles F. Dole, Jesse H. Holmes, John Haynes Holmes, Henry R. Mussey, Francis Neilson, Edmund H. Reeman, Alson H. Robinson, Clarence R. Skinner, Anna Garlin Spencer, Sydney Strong, and Arthur L. Weatherly, thinkers whose frequent contributions have won the admiration and gratitude of UNITY readers. The editorial contributors remained, inspired by a new zeal. Edith Lloyd Jones changed from assistant to managing editor. And a well-earned description was added to the title of the magazine, "A Journal of the Religion of Democracy."

Another important improvement was made at this time. UNITY had grown, expanded in size and scope and influence. It had won world eminence. To safeguard and extend its world position, foreign representatives were appointed, internationally eminent figures whose standing was a tribute to the magazine and to its editors. Rabindranath Tagore represented India, Alina Huebsch, Russia; Sidney Snow, Canada and E. D. Morel, Fred Hankinson and Walter Walsh, England. On November 24th, 1921, Romain Rolland was added as representative for France, and on December 8 G. Demartial. A little later Stefan Zweig for Austria, Charles Strong for Australia, and P. M. Matthéeff for Bulgaria and still later Theodor Hahn for Germany, Nobuichiro Imaoka for Japan and Guglielmo Lucidi for Italy helped form the strongest body of foreign representatives ever possessed by any American magazine.

In the issue of March 1, 1926, John Haynes Holmes, Louis L. Mann, Francis Neilson and Curtis W. Reese appear as the editors of UNITY. Beginning with the next issue, John Haynes Holmes became editor-in-chief with the others as associate editors.

One of the outstanding events of the past year, indeed of the history of UNITY, was the appointment of Anna Louise Strong as correspondent in China and the weekly letters she wrote beginning with the issue of June 27 on Chinese life and developments. Her father's first-hand reports from Russia, Germany and Mexico and his activities as a UNITY Fellowship associate had long endeared him to UNITY readers who were glad to add Anna Louise Strong to Sydney Strong in their gratitude.

The history of UNITY reveals a sympathetic service rendered through publicity to many associations and conferences that have helped make history toward individual and social righteousness, many of which have been founded largely by the brave and far-sighted men and women who have been associated with UNITY. Among those so served during the past decade and a half stand the Unitarian Temperance Society, Universal Races Congresses, Anti-"Preparedness" Committee, Church Peace Union, American Union Against Militarism, People's Council, National Non-Partisan League, Committee of Forty-Eight, American Civil Liberties Union, Women's International League for Peace and Freedom, Friends of Freedom for India, League of Oppressed Peoples, People's Legislative Service, Community Church Workers, Fellowship of Reconciliation, League for Industrial Democracy, National Association for Advancement of Colored People and the World Alliance for International Friendship Through the Churches.

You will find also the names and many articles of most of the individuals who have stood out in each field of social and spiritual progress for the twin causes of democracy in religion and religion in democracy. Many memorial issues and memorial notes have honored pioneers—including John White Chadwick (October 19, 1911), Jean Jacques Rousseau (August 29, 1913), Celia Parker Woolley (April 18, 1918), Jenkin Lloyd Jones (Nov. 28, Dec. 5, 12, 1918), George Willis Cooke, one of the founders and one of the first two editors of UNITY (June 14, 1923), William Channing Gannett (March 6, 1924), E. D. Morel (Jan. 12, 1925), Thomas Henry Huxley (May 25, 1925), St. Francis of Assisi (Oct. 11, 1926), Eugene V. Debs (Dec. 6, 1926, and other tributes thereafter as well as a stirring tribute by Mr. Holmes in the Nov. 15 issue, and Frank Carleton Doan (June 27, 1927).

This is the magazine the Industrial Defense Association attacked last year in its magazine, "What's What," as carrying on "an insidious anti-religious campaign"!!

II

Among Its Contributions

The directly religious side of UNITY has been proved among other ways by the fact that it has published many of the most notable and spiritually arousing sermons that have been preached in this country. Read the back files, and you will be convinced of this fact and also of the fact too poorly authenticated elsewhere that sermons *need* not be soporific and religion "an opium of the people." Several series of sermons by Jenkin Lloyd Jones are particularly bright spots in the history of the American pulpit—among them "The Eternally-Womanly" in 1914, "Why Go to Church on Sunday?" the same year, "Love for the Battle-Torn Peoples" in 1915, and "Modern Mystics" and "The Great Tone Masters" in 1918.

The eloquence for which our present editor-in-chief is so noted meets the test of stirring readers as well as hearers as is abundantly attested by his many sermons published in these pages, too many to list here and all too fine to select but a few for mention. (I hope the editor will not blue-pencil this; but I trust

his belief in free speech will conquer his modesty.) Suffice it to say that he has performed faithfully the task appointed him by Mr. Jones in the editorial a quotation from which started this survey of pioneered trails, "Though the Church of the Messiah has changed to the Community Church:

> It is the task of Mr. Holmes to keep that church on the firing line, to prove its receptivity, and to set it at work on the new problems of sociology as it has in the past applied itself to the old perplexities, now largely obsolete, of the old theology.

He has achieved this not only with the church but also with UNITY itself.

Among so many articles and series of articles that have appeared in these pages and have wrought such good in bringing readers to a higher, clearer viewpoint of life as it is lived today and as it may be lived tomorrow, it is hard to select those most worthy of attention. At least, this is so with the exception of a few contributions of world importance and others which emphasized their value to which we shall give attention in the second section of this review.

UNITY has proved its possession of the frequently painful gift of prophecy by many articles. Evidence is an editorial in the August 20th, 1914, issue prophecying an "Unseen Empire of Debt" after the war but hoping that "on the ruin of kingdoms, the democracy of Europe will be established." Another proof is "A Saloonless America in 1920" by Joseph H. Crooker which appeared in the February 11, 1915 issue, stating, "the consumption of liquors is constantly increasing; the grip of distiller and brewer upon many political leaders grows firmer; increasing millions of dollars are annually spent on bill board and newspaper advertisements. Free the land of all this in five years? Utterly impossible, it is claimed. But there are no impossibilities with God."

For the sake of convenience and to emphasize the fearless pioneer character of UNITY, let us cite in tabular form a few characteristic articles and series of articles that have stood out during the past decade:

1917

"Governmental Law-Breakers," in which the present editor points out the rape of civil liberties by government officials.

"What the Pacifist Is Not," in which he shows the pacifist is not a pro-German, a coward, a slacker or a traitor—followed by another series the next year, "What the Pacifist Is."

1918

"Our Own 'Belgiums,'" in which Wm. C. Gannett dwells on the oppression by the United States of Indians, Filipinos, negroes and the working masses.

"Release Political Prisoners," which Mr. Holmes closes with the words, "I plead for the extension of amnesty to all political offenders as a first condition of the benign accomplishment of peace." This was the first of many articles by Mr. Holmes and other contributors demanding amnesty. Probably no writer made this plea so influentially; certainly none made it more forcefully and steadfastly.

Frequent contributions by David Starr Jordan on peace and by J. T. Sunderland on India and Japan.

1919

Series of articles by an eye-witness in Russia, John Rickman. This was the first of several such series, one by Sydney Strong, to counteract what the editor called at the time, "the shameful era of villification and betrayal of the Russian people" and in a later editorial designated as, "The most gigantic conspiracy of lies ever attempted in the entire history of mankind."

At the beginning of 1918 both Mr. Jones and Mr. Holmes had resumés of the past year appear in UNITY. Although Mr. Jones barely touched on Russia, Mr. Holmes spoke of the Russian Revolution as an event "which I believe to be the greatest event of modern times." Other statements from this resumé are, "Now the wonderful thing about the Russian Revolution is that it is economic as well as political. . . . We must give the Revolution time to do its work. . . . I have faith in the Russian Revolution because it is a fundamental thing . . . because I have faith in the Russian people."

"The Great American Atrocity," in which Mr. Holmes attacks lynching.

"The Passing of the Constitution," in which he shows how Articles One, Four and Six are violated by the Lusk Committee and other government activities and asks whether Americans really do believe in constitutional government and are honest, lawful and liberty-loving.

Series, "Major Prophets of the New Democracy."

"Experiences in Russia," by W. J. Goode.

Francis Neilson starts a weekly section, "News from Europe."

1920

Francis Neilson raises the question of responsibility for the war which has since been thrashed over with results so enlightening as to the character of national diplomacy and international finance.

"The Coolidgean Mind," in which A. Vernon Thomas shows the present president's undemocratic distrust of the people and naive faith in authority which Cal interprets as a synonym for *right*.

"The Price of Peace: Are We Willing to Pay It?" a series in which Mr. Holmes indicates that to earn peace we must have "abolition of war and all things of war," and of "patriotism from the hearts and governments of men" and a due concern for the "fruits of the spirit."

1921

"Duty to Civilization," a long series by Francis Neilson, which was a plume indeed in the cap of UNITY.

"Revolutionary Tendencies in Modern Literature" by George Willis Cooke; series.

"The Spy System in Industry"—an exposé which proved another trail-hewing article followed by other writers in other magazines.

"The World's Great Rebels and Heretics," a series of tributes by Roland D. Sawyer.

"The Sacco-Vanzetti Verdict and Americans-To-Be," in which Eugene Lyons shows how race and class prejudice and the attitude hostile toward the prisoners built up in the courtroom brought about a verdict unsubstantiated by the evidence. How firmly UNITY stood by these two modern Christs and how bravely it has protested against their crucifixion in article after article are known to every UNITY reader.

1922

The text of Senator Borah's speech in the senate urging recognition of Russia.

"Bryan, Darwin and the Fact of Evolution," in which Mr. Holmes states, "The religion of evolution is a phrase that I love."

1923

"The New Evangelism," a series by Robert Whitaker.

"Items from a Traveler's Note-Book," a series by Mr. Holmes which is a revelation in travel literature closely akin to Count Keyserling's "Travel Diary of a Philosopher."

1924

"The Fundamentalist-Modernist Controversy," in which Edmund H. Reeman is responsible for the fine statement, "Religion is the name for an adventurous life rather than for a set of beliefs" and for the significant dictum, "The most obvious thing in the whole present controversy is that the historic creeds of Christendom do not express the true and honest religious beliefs of the great body of Modernists." A later article from another pen indicates that modernists have stressed logic at the expense of emotion.

"Outstanding Features of the Sacco-Vanzetti Case," in which Alice Stone Blackwell declares, "If a new trial is granted, acquittal is almost certain." Probably the reason a new trial never was granted!

"The Political Situation in China," in which Gilbert Reid exclaims, "The three revolutions which have arisen in the decade have not taught the Chinese the futility of continued military uprisings and civil strife," an opinion with which we do not have to agree but which is touched with prophecy.

"The American-Japanese Situation," a series by Frederick Starr.

"Religion and Science, a Psychological Interpretation," a

series in which Clarence R. Skinner shows that both are primarily fluid attitudes and sets of values.

1925

George Willis Cooke's autobiography, "The Story of My Mind."

Two articles on the opium crisis placing the responsibility for the opium traffic squarely at the door on Downing Street of the British Government.

1926

"Money in Politics," by Senator Borah.

1927

"Mexican Notes" and "American Notes," series by Sydney Strong.

"Letters from China," series by Anna Louise Strong.

"The Drive Against Liberalism in America" by Clarence R. Skinner.

A symposium review of "My Idea of God," a symposium itself edited by Joseph Fort Newton.

"What China Wants" by Thomas Ming-Heng Chao.

"Free China" by Harold S. Matthews and Gilbert Reid, followed later by a symposium on China.

Symposium and many articles on Sacco and Vanzetti.

"China, India and English Imperialism" by Rabindranath Tagore.

"A Spiritual Quest and Venture of Faith" by Bill Simpson, in which occurs this passage, "I believe that the whole meaning of our Life is to find the indwelling Life of the Universe, to become One with It, to see that It is our real Self, our only real Life, to surrender to it our all, to become nothing before It, nothing but something for It to flow through and use as It will."

How partial are all but trained historians—and probably even they! For assuredly anyone else who studied the files of UNITY for the past decade would form a different list. An Irishman once defined democracy as a government "in which each man was as good as his neighbor if not better." By the same token, each different list would be as interesting as any other if not more so. Let me hope that this list which pretends to be no more than a citation of the particular articles which struck this writer as characteristically stimulating will provoke you to look up back numbers and reread your own favorites. You are sure to find much that is dynamic, engrossing, as fresh and vital today as on the day it was first published.

One of the many proofs of that insight which has always distinguished UNITY is the space it has devoted and now devotes to poetry and the way in which poets of vision have rallied to the magazine, such poets as Witter Bynner, Alice Stone Blackwell, Robert Collyer, Zona Gale, Edwin Markham, Angela Morgan, Beatrice Ravenel, E. Merrill Root, Jessie B. Rittenhouse, Robert Haven Schauffler, and Lucia Trent. These names and many more that might be listed are earnest of the high literary attainment of UNITY. Among the most moving poems that have appeared in its pages are those of its present editor, especially a hymn published in the October 12 issue which was voted one of the ten best hymns of the twentieth century.

III

The Outlawry of War

What Mr. Holmes called editorially "one of the most important articles which has ever appeared in its (UNITY's) columns" appeared in the issue of December 29, 1921. Its title was "Outlawry of War," its author Salmon O. Levinson. It bore forewords by Dr. John Dewey, Judge Edward O. Brown and Raymond Robins. It was a statement of the Plan to Outlaw War formulated in 1919 by the late Senator Knox and S. O. Levinson. And it was the first explanation published in America of a new way—and what seems to many authorities the *only* way—to abolish war.

Its path had been paved by articles and editorials in UNITY. In an article, "The World After the War," in the March 28, 1918, issue Mr. Holmes had declared for territorial identity of state and nation, surrender by the state of political independence in external relations, democratization of the state in internal relations and conversion of the public mind from material to spiritual interpretation of national glory. A year later he urged a league of nations but drastic changes in the particular League of Nation's plan. In the May 29, 1919, issue under the caption, "When Is a League Not a League?" he stated,

> The League is an attempt not to build up a new world but to restore and reinforce the old world, which created its ruin in the cataclysm of the Great War. There are no forces of creative life in anything that has been done at Paris.

That year both Mr. Holmes and Mr. Neilson protested against the peace terms. In the October 21st issue, 1920, Mr. Holmes demanded destruction of the Supreme Council, a new conference of nations, a new peace treaty and a new league of nations.

In the April 23 issue, 1922, David Starr Jordan endorsed the Outlawry of War. He was followed by Charles F. Dole (July 20, 1922), Emil G. Hirsch in a posthumous report of a speech (Feb. 15, 1923), Frederick Lynch and Stephen S. Wise quoted from a symposium contributed to also by S. O. Levinson, Raymond Robins and John Haynes Holmes in the December 23rd issue of the *Christian Century* (Jan. 3, 1927) and Walter Walsh (June 13, 1927). In the February 22nd issue, 1923, Mr. Holmes reported how Senator Borah took political lead in the Outlawry of War by presenting a resolution advocating it to the United States Senate on February 14, 1923. An editorial stated:

> The program of which this resolution is the official formulation was first published in this country in our columns (December 29, 1927.) In this same issue we published an editorial, interpreting and supporting this program. . . . A few months later we published a lengthy article by Mr. Holmes entitled "Are We Solving the War Problem?" which gave a detailed analysis of Mr. Levinson's proposals and endorsed them as embodying a plan superior to any other program of international organization and representing "statesmanship of a high order."

Two issues later appeared another strong plea for this plan by Mr. Holmes. In the May 3rd, 1923, issue appeared an article on the subject by its originator reporting that the plan had won Senator Capper's approval; and he had in the May 23 issue a questionnaire and answers on the plan. This roll-call of those who first espoused this technique for ridding the world of war has high historic value that later generations may place credit where credit is due.

UNITY for October 4, 1923, gives exclusive publication to Mr. J. Reuben Clark, Jr.'s, "Memorandum on the Pacific Settlement of International Disputes," which the editor calls, "the most important article which has appeared in our columns since we had the honor of printing for the first time in this country Mr. Levinson's plan for the 'Outlawry of War'." It is a modification of the outlawry plan "to the end of joining hands with the great host of League of Nations advocates, whose intelligence and devotion are indispensable in any permanent achievement." This issue announced UNITY's Program for Peace based on this modification.

I should quote this program here except that in the July 27, 1925, issue of UNITY there is a report of a meeting called by Sherwood Eddy, Kirby Page and

Raymond Robins attended by the nation's foremost advocates of peace representing many interests and all points of view which agreed on a peace program announced through the newspapers on July 15, 1925. As Mr. Holmes stated:

> What we have at last is a platform upon which all workers for peace can stand, without compromise or apology, and which, if adopted by the American government, should win at last the long-desired goal of a durable peace among the nations of the earth.

Further articles on the Outlawry of War by S. O. Levinson, John Dewey, John Haynes Holmes and others have followed throughout the months when it was first announced—and UNITY will be associated always with this plan by students of the efforts to achieve world peace.

IV

Mahatma Gandhi

An article on the elevation of the untouchable in India appeared in the July 24, 1919, issue, reflecting though not naming the greatest man alive.

"Who Is the Greatest Man in the World Today?" asks Mr. Holmes in a continued sermon, in the first section of which he pays a tribute to Romain Rolland and to Lenin. In the second installment, published in the May 5, 1921, issue, he speaks of the man who is "*unquestionably the greatest man living in the world today,* and one of the greatest men who ever lived." He continues:

> The man whom I have in mind is Mahandar Karamachand Gandhi, the Indian, leader of the present great revolutionary movement against British rule in India, known and revered by his countrymen as Mahatma, "the saint." . . . When I think of Gandhi, I think of Jesus Christ.

The August 4th issue that year quotes Gandhi as urging national purification and personal self-sacrifice, pleading with India to get rid of its curse of untouchability and saying, "One of the sweetest names for God that human loftiness has invented—*Dasanudasa,* Servant of the servants." An article in the same issue reports how Gandhi opposes drink, quoting him as saying, "I hold drink to be more damnable than thieving and prostitution. Is it not often the parent of both?" In an article two issues later Mr. Holmes urges that the churches follow Gandhi's lead by enlisting Christians not to pay taxes to a war government and not to fight in any war under any circumstances.

Taraknath Das, International Secretary of the Friends of Freedom for India, had an article on Gandhi in the November 10, 1921, issue. UNITY had long had articles by J. T. Sunderland and others urging freedom for India. After announcing a few issues previously England's movements for the suppression of Gandhi and the Indian Nationalist movement, Mr. Holmes stated in an article in the March 30, 1922, issue, "Gandhi, like Jesus before him, is a dangerous man—to Pilate. Therefore must he be led to Calvary." In "The World Significance of Mahatma Gandhi" in the April 6th issue of that year, he declares, "It is in this work of spiritual redemption that he takes on a universal significance, for the West as well as for the East. . . If I believed in 'the second coming,' as I do not, I should dare to assert that Gandhi was Jesus come back to earth." He points out that the materialistic West requires a new life of spirit and that Gandhi had combined spiritual purging and rebirth with social action and practical achievement, making non-resistance a method of social change. The May 4th issue reported that Gandhi had been condemned to prison by the British for six years; and the May 18 that he was being treated particularly brutally in prison but that his message from jail was "Peace, suffering and non-violence."

An article in the November 16, 1922, issue, by Blanche Watson, "The Gains of India's Non-Violent-Resistance Struggle" reporting progress despite Great Britain's ruthless hand quoted Gandhi as saying: "My goal is friendship with the world, and I can combine the greatest love with the greatest opposition to wrong." An article by Madame Sushila-Devi in the December 21 issue reported how Hindu women had rallied to the call of Gandhi and were supporting his policy of non-cooperation with Great Britain by spinning at home their families' apparel, glad of the opportunity to play such an important economic role.

Many sayings of Gandhi appeared in the pages of UNITY during 1924. And the February 21 issue rejoiced on his liberation and on the fourth vote of the Indian Congress to follow a policy of non-violence. The April 10 issue quoted an article by Bishop Fred B. Fisher of the Methodist Episcopal Church saying of Gandhi, "He is exemplifying Christianity instead of merely preaching it, and he is making a joke out of Western civilization." As usual, others were beginning to follow the cues first given by UNITY. Other references to Gandhi followed in UNITY; and on June 12 a series by him entitled "My Jail Experiences" began, being quoted from "Young India." On September 4 Mr. Holmes reported the temporary political defeat of Gandhi in the All-India Congress Committee and his complete personal triumph through his self-abnegation and his love for his opponents. In the October 16 issue Mr. J. T. Sunderland reviews a book by Gandhi, a book on him by Romain Rolland and a book edited by Blanche Watson and published by Ganesh and Company, the chief publishers of India, entitled "Gandhi and Non-Violent Resistance," a symposium the chief features of which were "the two illuminating addresses of Mr. Holmes which did so much to arouse this country and Europe to the vital character of Gandhi, the man, the political activity he is furthering and the new spiritual dispensation associated with his name."

The only publication in the United States until then of the famous agreement adopted at the Unity Conference in Delhi, India, by representatives of Hindus and Moslems in response to Gandhi's fast in penance for dissensions raging between these groups was in the December 29 issue. Imagine any leader in this country voluntarily fasting because the Socialists, Communists, farm bloc and liberals do not present a united front, then imagine this fasting producing the desired result! Yet these groups have far more in common than the Hindus and Moslems.

"He has the driving force of Muhammad, the compassion of Buddha, and the purity of Christ," affirmed Diwan Chand Sharma in the January 5, 1925, issue, speaking of Gandhi. A special Gandhi edition of UNITY was published on March 30, including the first printing in America of Gandhi's presidential address at the 39th Indian National Congress, Belgaum, and also an article by him. Mr. Holmes had in that edition an article, "Has Gandhi Failed?" showing how he had triumphed magnificently both as statesman and saint, "Gandhi proves what Paul proclaimed, that 'love never faileth.' When shall we, with our weapons of violence and our hands of blood, learn this truth thus taught

us by a pagan?" The December issue of that year carried another article on Gandhi, this time a tribute by the son of a bishop of the Church of England. Many other articles were yet to follow showing how Gandhi had quickened ardent souls throughout both East and West and set their feet on the one trail that will lead to the Kingdom of Heaven on Earth.

The supreme triumph of UNITY above all other American magazines was announced on February 8, 1926, a triumph of which Mr. Holmes a week later remarked, "UNITY has achieved the greatest distinction in its nearly half century of life," a distinction that "will lift UNITY at one step into the first rank of American magazines, and thus give us an importance which it will be our duty henceforth to maintain." This announcement was that to quote Mr. Holmes, "the prophet and saint who reveals the secret of life to this distracted age" would have his autobiography appear in UNITY exclusively in America. On April 5, 1926, Gandhi's autobiography, "The Story of My Experiments With Truth" began, UNITY holding sole American serial rights. As all who have been reading this "challenge to the conscience of mankind" know, this work well deserves to become immortal.

V

Miscellanea

So much remains to be told, so many dynamic articles have appeared in its pages, so many "lost" causes have been helped or are being helped to victory through it, so many men and women have served it so self-sacrificingly that this chronicle seems inadequate indeed. And it is a weak though an honest apology to plead lack of space. Nor is it the historian's fault if a few individuals persist in standing out among their associates.

This reporter will not rest content, however, unless he may add a few quotations from various issues and various pens, here unnamed because space limitations have been exceeded already, that express UNITY'S stand, largely already indicated, on a few hotly disputed topics:

Capital Punishment

"Two objects alone justify a government in withdrawing from a criminal the right to life and liberty: namely the protection of society, and the possible reformation of the criminal. The first can be secured by imprisonment as well as hanging." Then it quotes Abraham Lincoln, "I wouldn't shoot the poor boy; shooting will do him no good."

"Preparedness"

"To assume that defense and armaments are interchangeable terms is to ignore the awful lesson of the European war."

Individual Responsibility

"There are two ways of respecting law and acknowledging its authority. One is, by conforming to its requirement when consistent with one's sense of duty and the other by accepting submissively the penalty for disobedience when one's sense of duty demands."

Prohibition

"A simple, natural and logical extension of society's duty, long since conceded by all enlightened and right-minded persons, to control its own life to ends of health, happiness, security and mutual welfare."

Divorce

"We cannot conceive of marriage as an altar for human sacrifice. . . Divorce, properly speaking, is only the formal burial which necessarily follows upon the death of love. This burial is dictated by laws of moral sanitation."

Negro Question

"There is no settlement of the negro question short of equality and brotherhood."

100% Americans

"Violence is the greatest danger now besetting our American republic. The most dangerous advocates of violence are our so-called 'best citizens,' our 100% Americans, our public officials and army officers, who preach against the 'reds' the very doctrines of lynch-law for which the 'reds' themselves are denounced." In this connection Albert P. Langtry, then (1922) Secretary of State for Massachusetts (!), "If I had my way about traitors, I would take them out in the yard every morning and shoot them, and the next day would have a trial to see whether they were guilty or not."

The Church

"The Community Church is the great spiritual discovery of our age. It marks an epoch in the history of Christianity not dissimilar in character and importance to the Reformation . . . shifts the basis of religion from God to man . . . liberates religion from the bondage of creeds . . . is Democracy in action religiously."

"The church which will count for something tomorrow will be the church which is dedicated primarily to social action. . . . The Church will see that the world as a society, and men as individuals, need but one thing—Justice."*

RALPH CHEYNEY.

*(I believe the first three statements are by Mr. Jones; the rest are by Mr. Holmes.)

The Days That Are Done

Into the warp of the days that are done, O God, have we woven the woof of our being.

Disheartened, unthinking, we say that the days that are done, are done.

Father of days, in whose hand all days are at hand, with Thy tools have we toiled all Thy days that are done.

In the gladness of hope, in the sadness of death, have we sought for Thy truth in the days that are done.

On the stones of the past have we builded our stent of the stairway that leadeth to Thee.

The mortar is mixed with our tears; uneven the stones and ill fitted, scarred by faulty strokes of the chisel, but grand is the structure Thou buildest thro' us, out of our days that are done.

(*From* UNITY *of April* 30, 1896.) *William Kent.*

From the Editors

A Journal of Free Religion

By tradition and policy UNITY is a journal of free religion. By free religion is meant an undogmatic, non-ecclesiastical spiritual adventure. It is illuminating, in the light of this definition, to note the careers of the men whose names appear on the first page of the first issue of the "Pamphlet Mission." The first, Robert Collyer, then at Unity Church, Chicago, has become in liberal circles a symbol of spiritual nobility. So undogmatic was he that he cannot be associated, except in a most vague way, with any particular theological doctrine current in his day. If this was a fault, it was atoned for in his magnificent toleration and wide horizon. The next is Jenkin Lloyd Jones whose career is too well known to the readers of UNITY to need extended comment from me. But let it be recorded here that he, more than anyone else, brought about the World's Parliament of Religions which marked an epoch in the history of religion. Also, he organized and conducted the Congress of Religion which included the faithful of all names. Next in order is William G. Gannett, writer of lyrical hymns, whose sermon "The Faith of Ethics and the Thought of God" is appraised along with the famous addresses of Channing, Emerson and Parker. Then comes Charles W. Wendte who has devoted his life to the wider fellowship. Among other good works, he organized the National Federation of Religious Liberals and the International Congress of Religious Liberals. He has recently published a two-volume work which is an authoritative record of the "Wider Fellowship." Then follows J. C. Learned who was minister of Unity Church, St. Louis, and a man of deep insight and wide scholarship. Next, J. T. Sunderland whose writings, particularly his "Origin and Nature of the Bible" and "The Spark in the Clod," have liberalized and mightily influenced clergymen of all faiths. Last is George Willis Cooke who more than most men of his generation saw the social origin and nature of religion, and who produced among other volumes a book of permanent worth on "The Social Evolution of Religion," which was recognized as a source in Well's "Outline of History." There is one other name on that first page about which I have no detailed information but knowing as I do the many ramifications of organized effort, I pay tribute to Frances L. Roberts, the first business agent of UNITY.

These were all giants in their day.

Obviously the present editors have their pattern cut on a large scale.

The issues that confront free religion today are somewhat different from those met half a century ago. Then the non-theistic pew was an issue; now the non-theistic pulpit. Then the religion in all religions was a major emphasis; now the religion in all life. Then the religious implications of evolution were being considered; now the religious implications of the discoveries of psychology. Then social service was a challenge; now it is social science. Then the major sociological issue was the equitable treatment of labor; now it is the democratic control of industry. Then was preached primarily the spirit of good-will; now the technique of good-will. But these new issues must be met with the same breadth of understanding, the same determination and the same ability to achieve results that characterize our spiritual forebears of half a century ago.

For various reasons, either inhering in their traditions or environing situations, most journals cannot "come clean" on highly controversial subjects. It is the glory of UNITY to be committed by both tradition and current policy to the utmost freedom of inquiry, the clearest form of expression, and the most courageous positions. Such issues as economic justice, the outlawry of war, and international relations are at home in the columns of UNITY. Clearly there is good reason for a program of expansion that will enable UNITY to increase its usefulness by securing larger circulation.

Honoring those who have blazed the way, respecting all who for any reason "make haste slowly," let UNITY drive on through to the front with the whole gospel of love and justice and sane social arrangements.

CURTIS W. REESE.

Thomas Hardy's "Pessimism"*

Thomas Hardy was the least fustian of the poets of our time. Although he was reared as an architect to understand the expression of the Gothic in the abbey and the castle, he never overlooked the secular foundation of the life of those who built the mighty Cathedrals, and gave to them, out of the love of simple hearts, song and prayer. Hardy was so near the soil he could not miss the very bone and substance of it. The folk of Wessex of his day were the lineal descendants of men who helped to raise the abbeys of Winchester, Horsham, and Sherbourne. He was of them, one in spirit, united with them as closely as the cement of understanding can bind folk together. And it is at this relationship we must look closely, if we chose to fathom, what has been wrongly called, his "pessimism." Only town-bred critics could make such an error. Hardy was no pessimist. He could never understand what was meant when he read articles about his "pessimism." He steadfastly maintained, until the last few years of his life, that he was an optimist. Strangely enough, it was the Peace of Paris, the Treaty of Versailles, which shook his resolution. In the London *Times,* Professor Cock, referring to the leading article on Hardy, wrote that he saw the poet in 1922. Cock expressed his gratitude for the note of deliverance offered in the last Chorus of "The Dynasts." Hardy shook his head and said, I should not write that now." "Why not?" Cock asked. Hardy replied, "The Treaty of Versailles!" But his great work was done before the War, when he believed he was an optimist.

There are two views which cannot be reconciled, two ways of looking at life. One, relatively modern came into criticism after the land enclosure acts, when the people were driven into towns, and it is what is called the pessimistic view. It is attributed to a poet, novelist, or essayist who looks facts straight in the

*Written for UNITY, the Fiftieth Anniversary Number.

face. Any author who deals with life as he sees it, as it moves before him, and who does not make life seem as it should be to the eyes of the Philistine, is a pessimist, and sounds a note of pessimism. This view is supported by those who will prevent at all costs any attempt to disturb the comfort of existence. It is a megalopolitan attitude. Now such a view could not be fostered in folk who have been of the soil for centuries. They may suffer their periods of hopelessness, of despair, but pessimists they are not. They know birth and death, joy and sorrow, dearth and harvest, but life is so near and death is so close, they could not blind themselves to the ever present facts of their existence. Birth in all its forms is with them at all times. The churchyard is as much a center of their leisure hours as the market place is. The tragedy under one thatch is known to all, the marriage of a lad and lass is celebrated by all. The village is a universe for them. All this is foreign to the town-bred man. He is more a stranger now to that life, than a Tibetan priest is to an American phonograph.

Hardy knew his characters and the places which gave them birth. The sources of their food, fuel, clothing and shelter he knew as intimately as he knew the paths of Egdon Heath. Moreover, Hardy was familiar with their long history. The background of their families was his source of knowledge. It was all there, all in Wessex. No raider had molested them for a thousand years. The same blood and bone, the same tongue was spoken, and the villages stood where their fathers built them. There they were where they had plowed and sown, milked and churned, sheared and spun, for centuries. Only a few things changed, but never the necessaries of life; they were as they were. The crafts passed on down the years from father to son, and no doubt, a descendant of one who bent iron for a twelfth century abbey gate now shapes a shoe for a horse.

Hardy could scarcely be other than an optimist. A folk who endured so long is made of the stuff of the mighty. He knew all with which they had had to contend: land enclosures, game laws, foreign wars and Pitt's taxation. They survived. The English tradition is maintained by the folk. Who knowing them as Hardy did could doubt their worth or despair of their future? Perhaps the next generation may produce men who will see deeper than those who now speak of Hardy's "pessimism," and someone may say "He was an optimist, for he saw Wessex folk as they are and he made them live in his works; and the Wessex novels and poems are the history of a great people."

FRANCIS NEILSON.

"What Ails Religion?"

On the occasion of the Fiftieth Anniversary of UNITY, I take pleasure, as one of the Editors, in submitting an article on "What Ails Religion?" In doing so, I feel confident that the spirit of Unity, with its fearless quest for the truth, its broad all-inclusiveness, its deep human sympathy, its active tolerance of those who differ, its urge for progress and development, and its passion for grappling with the social problem might do so much to alleviate some of the ailments that I am pointing out.

There is a feeling abroad today, in some quarters vague and unformulated, and in others clear and crystallized, that religion has failed, or, at least, that people have made a failure of their religion. The confusion in our economic, industrial, and social life, the prevalence of political corruption, the increase of crime, the burden of poverty, the delinquency caused by maladjustment, and the fear of impending war, all seem to point to the fact that we are merely "muddling" through immediate obstacles, rather than grappling with them intelligently. When, in addition to such thought-provoking facts, Fundamentalists emphasize so much that is not fundamental, and attempt to guide life, which is of necessity, dynamic and evolving, by an authority that is static and unchanging, is it any wonder that many people are beginning to feel that religion is not "geared" to meet the pace of the modern world?

The very statement of my subject "What Ails Religion?" implies that though "God's in His Heaven" all's *not* well in the world—of religion. That we may understand one another, let us first define religion as it *ought to be,* compare and contrast its present status, and then appreciate what the next step should be. Religion is *not* creed, form, ceremony, ritual, prayer, church affiliation, or church attendance, though all of these may help either to stimulate or to express the religious sentiment. Religion is not faith in God, nor is it one's actions toward one's fellowmen. Religion is not even one's faith in God *and* one's faith in one's fellowmen, because a person who claimed to have faith might believe that he was fifty percent religious, even though his actions denied and belied the profession of his lips. Religion is one's faith in a Higher Power *as* revealed in, by, through, and because of one's actions. In its ultimate analysis, religion is a *"Weltanschauung,"* a philosophy of life. It is the sum total of relationships to the known and the unknown, material and spiritual, philosophic, metaphysical, sociological, aesthetic, artistic, scientific, ethical, moral, economic, domestic, civic, national, international, rational, mystical and every other, possible. It is not *one* thing, except in the sense that it is *the* one thing, the all-inclusive thing, which enables one to find one's place in the universe and to feel "at home" in the world. If philosophy is the "science of all sciences," then religion is the philosophy of all philosophies. It is nothing fragmentary; it cannot be incomplete; it must strive to be all-inclusive. Nothing human can be foreign to religion, and, as a matter of fact, nothing inhuman, for it becomes religion's task to make it human. Religion, in the finest sense of the word, represents the rules of the "game of life," in which all, whether they will or no, are participators and not merely, spectators.

I.

Pigeon-Hole Religion

This very concept of religion suggests one of the ailments of our present-day religious life. Religion has been, like almost everything else in our day, "pigeon-holed," as if it were for one day of the week, or for one hour of one day, or for one type of experience. As the old psychology with the "departmentalized" mind has been abandoned, its religious concomitant is equally invalid. Religion is more necessary in the shop, the factory, the store, the field, the mine, and the market place than it is in the church; it

is needed in the storm and stress of life, more than in the quiet of the sanctuary. A religion worthy of the name, must be a seven-day religion.

The question that confronts every person is not "Do you believe?"—for everyone believes something. Even the doubter believes; he believes that what the believer believes is wrong, but he believes. The real question is *"What* do you believe?" and does your belief create a "motor attitude"? Is it sufficiently woven into the warp and woof of your psychic life, so that for every mental impression there is a physical expression, in which deed and creed become the obverse and the reverse of one and the same shield of righteousness? The men and women, and preachers, too, who can speak of "a little child leading them" on the seventh day of the week, and sit idly by when more than one hundred million children in these United States are being physically stunted, and mentally blunted, and psychically dwarfed, and spiritually crushed in the fields and factories and mines, have a "pigeon-hole" religion that is more fatal than fantastic.

II.

Static Religion

Many look upon religion as static—"The same yesterday, today, and forever"—as something final, rather than something evolving, as something "made," rather than "in the making," as something absolute, rather than as something dynamic. We are living in a world whose fundamental law is evolution. This is another way of saying that life is in a constant stage of flux and change. Henri Bergson pointed out that change is so much the very essence of reality, that every moment that comes from the unborn future and takes its place in the eternity of the past, changes reality, not so much quantitatively, as it does qualitatively. Life evolves; it changes. Religion must lead, or else it has no function. If the religious sanction or authority is static, and if life evolves and is dynamic, then life will get ahead of religion, and religion instead of leading and being the bearer of light, will be led and find itself in the dark. When religion ceases to give "light and leading," it is no longer religion. What a sad spectacle to find religions of the less liberal type holding on to their so-called "truths" until they lose their truthfulness! The church that persecuted and condemned Copernicus, Kepler and Galileo and burned Giordano Bruno at the stake, now finds itself defending the very "heresy" for which it persecuted some and murdered others. How long has the church taught "rather be the persecuted than the persecutor," and how seldom has it practiced it!

It is altogether superficial to speak of the church as "a conservative force," because in reality, religion, by its very nature, must be radical, in fact, revolutionary. Though it be but a "single voice crying in the wilderness," it must dare to "make a highway for God." Those who speak of the function of religion in terms of holding on to that which is permanent, to the eternal verities, in a world of flux and change—"though the grass withereth, and the flower fadeth, the word of God will stand forever"—must not forget that truth itself is evolving and elusive, and that the only thing permanent may be found in the permanency and the constancy of the quest for truth. Religion has always evolved; religion will always evolve, though again and again its "sun was called upon to stand still" upon orthodoxy, and its "moon in the valley" of fundamentalism.

Evolution in religon has been unconscious. The next step is to make evolution conscious. We have too many prophets of the plausible, too many champions of the status quo (a country preacher recently defined the "status quo" as "the mess we are in"). Socrates called himself "a stinging gadfly." Religion must, in the Socratic sense, be a stinging gadfly, keeping people alive and alert, with open mind, and open heart, and open soul, to welcome facts, whether they come from science or philosophy, from mystic experiences or rational processes.

III.

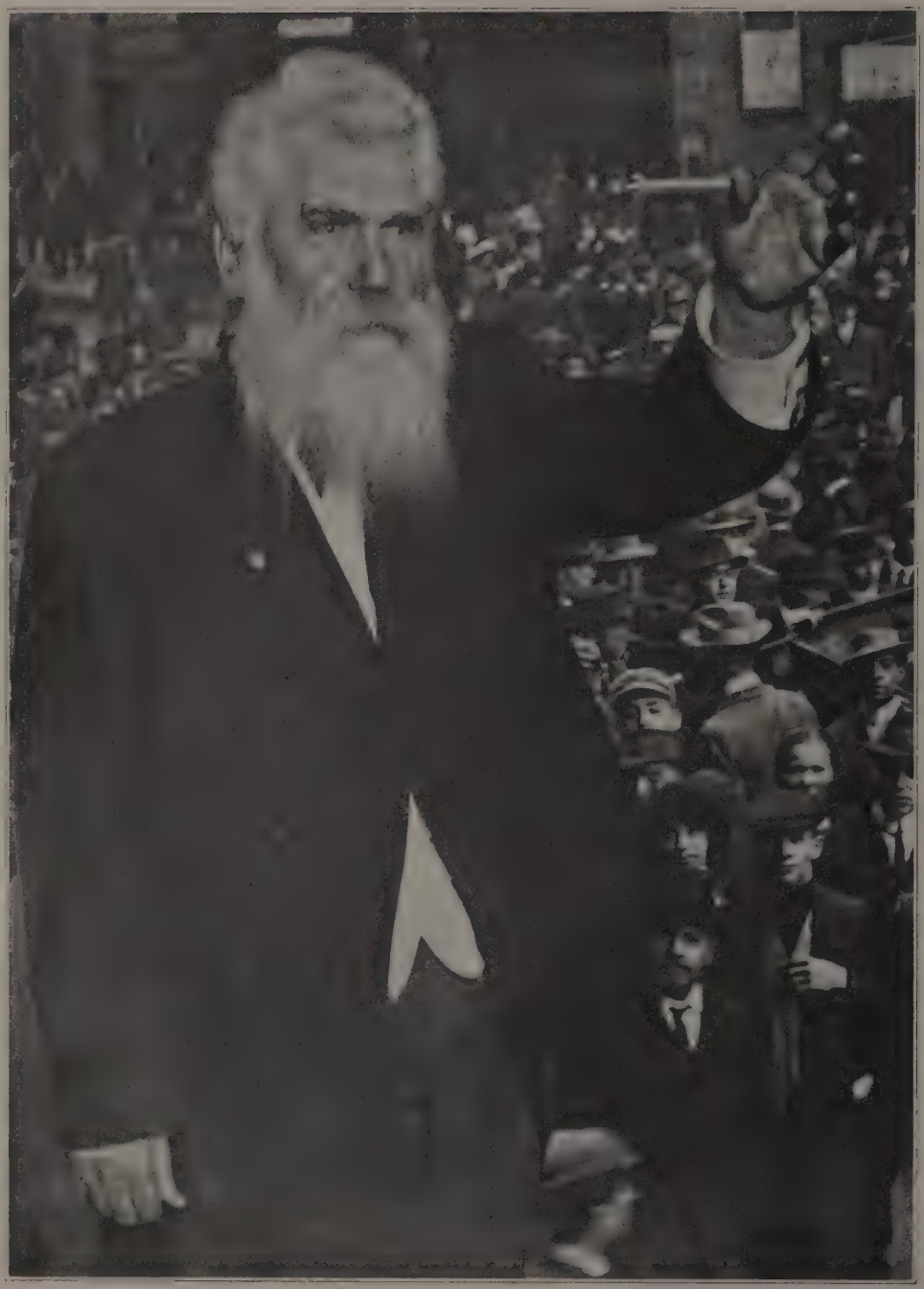
"The Dead Command"

One of the most fatal ailments of our present-day religion is that the dead hand of the past stretches its bony fingers to clutch the living present to the point of strangulation. As someone has well put it "the living dogmas of the dead have become the dead dogmas of the living." Dogmas that were living when those now dead created them, have now become so much excess baggage, dead weight, and really are "dead dogmas of the living." When, for example, some nineteen hundred years ago Jesus and other Jewish leaders of his day thought that the end of the world was at hand, religion took an "other-worldly" trend, and marriage and private property had little value in a world that people believed was about to cease. These ideas were very must alive for the particular age and the hysterical environment; when, however, they were turned into the dogmas of celibacy and poverty long after the fundamental premise of a world coming to an end was abandoned, they became dead dogmas for the living; when the crucifixion story used by Paul as propaganda for the new religion is taught today to innocent children, who, because of the setting in which the Jew is made the satan in the drama of salvation, can never look upon the Jew with an unprejudiced eye or heart, Christianity is undermining much of the love, and peace, and good-will which it otherwise might teach. A living dogma of the dead in this way becomes not only a dead dogma, but a death-giving dogma for the living. Centuries ago some Jews misinterpreted the idea of a "chosen people" from meaning a self-chosen people, to a specially favored people; it required no less than the prophetic voice of Amos to teach them the idea of *noblesse oblige,* that additional privilege, even though the result of individual aspiration, entailed additional responsibility.

IV.

The Blight of Institutionalism

"The Dead Command" also is the blight of institutionalism in religion. Naturally, institutions are necessary, otherwise, ideals would become nebulous and all but evaporate. Most institutions are vital only for a short time. When a religious institution becomes impersonal, stereotyped, and routinized, when the spark of the founders ceases to set aglow the lives of the followers, one may see a specimen of "canned religion" and sometimes not even that, but something that might be called "embalmed religion." So much present-day religion is the account of the religious experiences that others in the far-distant past have had, rather than something vital, dynamic, and pulsating in



Jenkin Lloyd Jones Addressing a Meeting to Bring Justice to Mendel Beilis, the Russian Jew, Who Was Being Made a Ritual Murder Victim

John Haynes Holmes,
Editor-in-Chief

Francis Neilson

The Editors

Curtis W. Reese

Louis L. Mann

UNITY

Edith Lloyd Jones, Managing Editor

May Johnson, Secretary

Abraham Lincoln Centre

Unity Office

The Study

their own lives. You cannot feed the hungry by a picture of choice food, and the mere description of what religion meant to Moses, Isaiah, Jesus or Buddha alone, will not feed and nourish the spiritual hungry today. Fundamentalism in our day has embalmed some dogmas that are dead, and by insisting that they are alive has run counter to the very genius of the Protestant movement, and has done violence to the memory of Luther by placing some dogmas over and beyond the right of thinking man to interpret. While contrary to Luther, they seem to be in harmony with Tertullian: *credo quia absurdum est.*

A higher form of this "Dead Command" may be seen in the case of those who boast that they stand where Jeremiah, St. Paul, or St. Francis of Assisi stood. This is an unloyal form of loyalty; it is a disloyal form of loyalty. The religious man and woman today should strive to stand not where these and other religious geniuses stood, but where they would have stood were they alive today. Isaiah knew nothing of modern industrialism, and Jesus knew nothing of child labor. The past, insofar as it represents the accumulated wisdom of experience, has great value, but when it becomes "the last word," it represents a dead weight.

> Let the *dead* past bury its dead
> Act—act in the living present
> Heart within, and God o'erhead.

Fundamentalism is guilty of bibliolatry; it has made an idol of the Bible. What a peculiar travesty to take the one book, which more than any other in the world protests against idolatry, and make of it a fetish, an idol! In the words of James Russell Lowell's famous poem "Bibliolatries":

> God is not dumb, that he should speak no more;
> If thou has wanderings in the wilderness
> And findest not Sinai, 'tis thy soul is poor.

Hillel, a rabbi about the time of Jesus, in his famous "Prosbul," abrogated one of the so-called "divine" laws, because it had ceased to operate in a human manner. Nothing is divine unless it is first, human.

V.

The Curse of Denominationalism

Religion today suffers from the needless divisions in, and multiplication of, denominations. True, denominations represent differences, and differences are natural and helpful. Differences of opinion will not harm; indifference of opinion, will. No two people in all the world have the same religion, and yet they group together, emphasizing their similarities and overlooking their differences. The curse of denominationalism lies not in the fact that there are differences, but that their differences hardly differ, and merely form barriers and obstacles to friendly cooperation, rather than an incentive for mutual consecration. Many of these denominations are more interested in the success of their particular "ism" and peculiar "oxy" than they are in the success of religion as a whole. When in a little city the Presbyterian minister was spoken to about the lack of interest in his parish, he spontaneously answered, "thank God, the Baptists aren't even doing that well." There are over one hundred and eighty-three kinds of Christianity in the United States and over two hundred kinds of Christianity in the world; the pettiness, the jealousy, and the intolerance that characterize some of these sects stand in tragic contrast to that religion which we have defined as the "sum total of relationships to the known and unknown," and the ability to see things *sub specie aeternitatis.*

Let intolerant competitive religious denominations read Lessing's "Nathan the Wise," and find that no religion has a monopoly on truth; no man's creed is wrong whose deed is right. In the words of the Talmud "the righteous of all peoples and all creeds will share the bliss of eternity." I would also recommend the reading of "God and the Groceryman," by Harold Bell Wright, written to counteract the curse of denominationalism. Among the many interesting facts in this book, he tells how a little city will have forty-one churches, forty-one buildings, most of them one-fifth filled, forty-one heating plants, forty-one poorly equipped choirs, forty-one under-paid and partially educated ministers, forty-one volunteer—and that usually means incompetent—faculties of religious school teachers, forty-one janitors, and forty-one roofs on the forty-one buildings, many of them leaking. Six or seven real churches, with well equipped choirs and pulpits could easily minister to that same community. The point of the title is that if the average grocery were managed with the same lack of insight which characterizes the management of churches, they would be bankrupt. The inescapable implication is that the churches are well-nigh bankrupt for the same reason. Possibly we are "incurably religious." We seem to forget that religions come and go, but Religion remains. Religions may be many; Religion is one.

VI.

Timidity in Facing the Social Problem

Religion came into existence not only because of man's sense of dependence, but also to challenge the evils of society. All too frequently it finds itself timid in facing the problems of its own day. The pulpit that waxes eloquent and seems to be charged with conviction against the sins of the Babylonians, Assyrians, and Egyptians fails in its eloquence and in its moral stamina, in its denunciation and open clash with similar sins, though they may be called by other names, in our own day. Religion has been in fact the ally of war, rather than the uncompromising and intransigeant foe of war. Religion has blessed every war, and, in blessing an unnecessary war, has necessarily damned itself. It has failed to point out the folly, the fallacy, the futility, and the fatality of force. It has overlooked the cheapening of human life in modern industry. It has failed to face the problem of crime and lawlessness, and has been too modest—hypocritically modest—to bring social disease to the light. Sooner or later we shall face the problem of "syphilization versus civilization," and find religion a mere spectator.

Woodrow Wilson was hailed as a prophet for giving the world something "new"—the fourteen points—which, when analyzed, only mean that "thou shalt not kill," and steal, and lie, and cheat, and rob, and murder, and should be applied to nations as well as individuals. When someone asked George Bernard Shaw whether religion had failed, he answered facetiously, yet, as is often the case with Shaw, profoundly, that "it had never been tried."

Too long has religion emphasized the future world; too long has religion spoken of this world as an "ante-

chamber to the world to come"—as a place of preparation for the real life. The prophets of Israel let the future world take care of itself. When they spoke of justice, they meant justice here and now. When they spoke of the kingdom of God, they dreamed of a kingdom of righteousness in *this* world. Religion is not preparation for the future life; it is consecration to the present life.

VII.

The Sin of Superficiality

Religion has been presented as something cheap and easy—"only God may be had for the asking." We use "get-rich-quick" methods, "outlines," and "short-cuts" to religion. We forget that there are "natural laws in the spiritual world." As one cannot become an artist without time and practice, as one cannot become a musician without study and devotion, as one cannot become a scientist without painstaking care and patience, as one cannot study philosophy without profound thought and concentration, as one cannot even become a good golfer without time and practice—as each of these cannot be "had for the asking"—so religion, which is deep as philosophy, broad as history, difficult as metaphysics, complicated as science, harmonious as music, and as compelling as art, requires time, thought, consecration, unselfish service, and self-sacrifice. Much of our religion is altogether too superficial.

Plato said that the sun sets all objects of the physical universe in their proper place; in like manner, religion might be said to give all things, whether physical or spiritual, their setting, in an all-pervading unity which will include diversity, a vision of the whole which will make one mankind, the spiritual corollary of one God and Father—"the one far off divine event toward which all creation moves."

Conclusion

A story from the Canadian wheat fields will serve as my conclusion. A father and mother, each holding a hand of their little child two years old walked through the high golden wheat fields, where, when the wind blows it seems like a mighty ocean of gold heaving to and fro. "Have you the boy's hand, John?" asked the mother an hour later, and the frightened and astonished father said, "No, I thought you had it." Then began the painful search, and for twenty-four hours the child was gone. They rushed back to the village for help, and forty people responded. For another twenty-four hours there was a feverish search to save the life. Finally, one of the searchers said, "Let us join hands and form a human comb and literally comb the field until we find the child." After a number of hours, one of the men stumbled; he picked up a little child, whose eyes had become glassen and, unable to break the news put the lifeless body into the hands of the father. With an unearthly shriek he cried, "My God, why didn't we join hands earlier?"

Let religions and denominations of all kinds "join hands"—before it is too late.

LOUIS L. MANN.

The Unity Fellowship

Jenkin Lloyd Jones Marches On!

Editor of UNITY:

The anniversary celebration of UNITY magazine is the anniversary celebration of more than a periodical and of more than a purpose successfully carried out. It is a milestone in a long progress, never to end. It is the anniversary of the birth of a presence, of a "spark of the All-pervading Light."

It is as if Jenkin Lloyd Jones had so much of that light to reflect that pulpit, daily press, daily class, conversation, letters, books and conduct could not contain it all. Having flowed into many religions and over a wide physical area, his light became manifest in a new way: in a magazine which became a center of spiritual energy.

Like every great spiritual leader, Mr. Jones feared that his work would cease with him. He need not have feared. Every number of the little magazine published since the founding in 1878 is doubtless working away in many a medium—as memory, as early teaching, as subconscious suggestion and as banner in the lives of its readers, and of their children's children. UNITY has had a way of gathering up the finest implications of life, distilling them, and offering them in this little weekly compass.

But this is not all. Under your editorship it seems to us that Jenkin Lloyd Jones marches on with you, one thought, one dream. Sometimes I have tried to recall whether he or you had said a thing. I think you are more polemical than he—that he was gentler with the socially undeveloped; but then I remember his blazing invective against the war-makers.

It has been a great thing to have you carry on that work, and to make it your own, who are so richly equipped to blaze all the long, long trails into tomorrow. Every one of his readers and your readers owes you the debt beyond payment—debt for new courage and more light.

ZONA GALE.

"A Great Thing!"

Editor of UNITY:

Dear Friend: It is a great thing that a magazine of the character of UNITY should have been kept alive, —and so much alive,—for a half a century. I congratulate you very heartily on your part in this great enterprise. It is an honor indeed to have succeeded to the place of Jenkin Lloyd Jones, and very much more than an honor to have done so worthily, as you have. Please accept my gratitude for the service to humanity, and my best wishes for health, strength, and courage in continuing it.

JESSE H. HOLMES.

By Their Fruits

Freedom and fellowship are always at a discount in a practical world, and peace on a planet where war is forever in the making. Of course they are eternally right, we are told, but no man and no nation can safely live that way until all men and all nations are ready

to do the same. Therefore, because of their fear of evil, men generally postpone the life of fellowship, individually and collectively, to the day of judgment, and content themselves with keeping the commandments. But perfect love casteth out fear. The Nazarene said: "Behold, I send you forth as sheep in the midst of wolves"—what then? "Be ye also a little wolfish, enough so as not to be devoured?" Not at all; "be ye therefore wise as serpents and harmless as doves." It was a principle of life for an imperfect and wicked world, the world we live in, not the world that is to be. We do not have to fear that imperfection and wickedness, and the moment that we begin individually to live a life of freedom in fellowship, at that moment, in so far, the world that is to be has come into existence. Our freedom is in this life, here and now, contingent on no majority vote, but on our own sole choice of love, not fear. Such choice may bring poverty, contempt, the cross. What matter? It is the way of fellowship, of unity, of freedom, of perpetual success in failure. In the calm serenity of that way we may think and work, without fear and without haste, for collective arrangements that will come nearer to embodying that way, and will thus make easier that choice for all the sons of men.

H. R. Mussey.

A Joke Book?

My wife said to me the other day, "This Unity magazine that you are talking about looks to me more like John Holmes' Joke Book than a serious publication." Upon recovering from this withering broadside, I found that the thing which amused her and led to such an extravagant misunderstanding was the fact that she had just picked up a recent copy and read the title heads somewhat as follows: "If I Were Mayor," by Alson H. Robinson. "The Story of My Experiment With Truth," by M. K. Gandhi.

Regarding the measure of pride and admiration which wives may properly be expected to display towards their husbands she is under ordinary circumstances generous to a fault. But the idea that my apocryphal mayorality campaign should have greater news value than Gandhi's "Experiment" was too much for her. Well, it is too much for me, also, to take seriously. My friend and parishioner, Charles A. Selden, had a talk with Gandhi during his visit to India last year. Upon leaving this spiritual prince, he went to interview a well known missionary who in all sincerity declared that in entering his interview with that of Gandhi's in the same notebook, Mr. Selden had conferred upon him the greatest honor of his life.

Thus do I regard this extraordinary juxtaposition in Unity which affords my wife such amusement. But I like it. I comfort myself with the thought that it is better to shine by reflected greatness than not to shine at all; and to hold up the hands of Unity fellowship is a privilege with which I would not lightly part. Long live "John Holmes' Joke Book."

A. H. Robinson.

An Organ of Religion

Jenkin Lloyd Jones found liberal thinking hard fifty years ago. He helped to make it easier.

His magnetism drew a group of kindred spirits immediately about him. He was not satisfied with that. Hence Unity.

Unity should carry on with pristine might, and now with new aims.

The selective group had not found itself fifty years ago. It is still not fully acquainted with itself. Most such groups with a religious outlook have become sects, institutionalized, with interests and traditions to guard, increasingly illiberal.

The group too widely scattered to form a society, too free in its thinking to form a sect, too vital in its purposes to be content with logomachy, too determined to quit after enjoying its fling, too loyal to social aims to remain a self-contained club,—this group must find and show the way. Unity method is a high emprise.

Unity aim is higher. It is more vital, as spirit is more than form.

Religion for which Unity stands should not be put on the defensive; it should need no defense. Its claims should be self-evident. It should express human impulses so inherent and universal as to require no participation in the special pleading and the fretful clamor of traditional religious systems to establish their validity.

Religions are in toils in an age of science. Religion is serene, or exultant; glad of all truth.

Religions perish with the ephemeral issues which their formularies embody. Religion is as imperishable as truth, as perennially youthful as the truth-seeker.

Religions stifle the spiritual aspirations of the second, third and succeeding generations who inherit shackling allegiance. Religion is as free as the air, and renews its vitality in each new generation by a process as irrepressible as the breezes of heaven.

Organs of religions we have in plenty. An organ of religion is greatly needed in American society. If Unity shall fulfill this function it will stand alone, and need never be afraid.

To this end liberal spirits should be enlisted, and worthy endowments should be sought. Permitting no human interest to remain alien to its purposes, and keeping all human interests in perspective, Unity will command the support of men and money dedicated to the reign of good will.

Joseph Ernest McAfee.

Intransigeant

To my way of thinking Unity differs from most of the religious journals in America in two important aspects.

First, the attitude of the editors and contributors has been that of uncompromising adherence to their religious ideals, no matter what the cost, and regardless of time. Call the roll of journals in the same field and listen to what they have to say in this matter. Have they stood by their principles when all about them were losing theirs? Or have they surrendered to the storm of public opinion which would not brook steadfast adherence to idealism? Most of them would have to answer that they bent their necks in servility.

This is to be expected in the so-called secular press but it is a sad confession to make for those magazines which were founded for the express purpose of promoting the kingdom of God!

Unity has always remained intransigeant, and

by doing so has fulfilled a noble purpose and performed a much needed function. It has been a rallying cry for that invisible fellowship which has tried to keep the faith in times of war, intolerance or reaction.

And secondly, as I turn the pages of UNITY and contrast them with the vast majority of pages from journals in the same category, I am impressed with the fact that the articles in Unity are almost without exception concerned in seriousness and executed with conviction. It is a high and deserved compliment to say that UNITY is never dilletante, but that rather through it all there is a tone of earnestness which never flags. What is said is not always the best in literature, nor are its contributors necessarily from the ranks of the greatest religious leaders of the country, although UNITY has its share of both. But what is said *really matters*. It is important. There is religious, social and ethical leadership in it, to an exceptional degree.

UNITY does not descend to petty issues of denominational machine politics, its news columns are not filled with baked-bean suppers and apron sales. It is a telescope which reduces the vast issues of human life to a comprehensible field and interprets them with a passion for truth, righteousness and good will.

C. R. SKINNER.

A Pioneer

I can not recall when or how I became a member of Unity Fellowship. I have an idea that when the back door was ajar, I peeked in, smelled the cookies, and strolled to my place at the foot of the table. I know that I am the baby of the family. I was asked to make my "speel" as editor, four times a year, which I have proceeded religiously to do. For this, I have received neither money, bouquets nor brickbats—so, have decided that I have been adequately paid.

Since coming into the Fellowship family, I have had a habit of running away from home, to Australia, Russia, Berlin, and other uttermost parts of the earth —and while away, I have invited myself to send in letters to the Editor in Chief, who has assured me that he wanted "More," when I suggested if he were tired, I would send them to some lesser luminary, like the *Atlantic*. I have had grave doubts, if he ever gave them much thought, or perhaps on account of the illegibility of my writing, he has concluded that it was a case of another Horace Greeley—bad penman, some genius—and let them slide through.

On this anniversary, I wish to say, as they do out West, "Shake! Good Luck!"

I have liked UNITY, because it has been radical, without being rabid. It has frankly considered all ideas, without adopting all into the family. It has really believed in the unity of the universe, of God, of the human race.

I think that it is the most consistent, intelligent Peace journal in the land. This is doubtless what drew me. I got a taste of it when I heard Dr. Jenkin Lloyd Jones speak with power on the necessity of "dehorning dangerous cattle"—a plea then for disarmament—and I suspect that the sermons of Channing, which I read with profit in my Seminary days, accounted some for the appetite that drew me to the cookies made in UNITY kitchen. And, the stand and sermons of Dr. Holmes, during the War, found a quick response in my heart.

I like UNITY because it has been and is a pioneer. I sometimes think that only pioneers will get into heaven. I don't believe in a man running away from his wife (here I am a Puritan) but I do believe in his running away from the past. I find it difficult to admire a man who is only keeping alive an institution. I am all for the "prophet." As for "priests"—whether in education, politics, or religion—they strike me as perfect examples of "cumberers of the ground." Anyway, UNITY is worth while, because of its being a pioneer, which is one way of saying that it is alive. I commend the words of Edward A. Filene to the Chamber of Commerce of Brooklyn, "More harm than good comes from reading biographies of successful business men. The ambitious youth who reads such biographies fails to realize that the success of the pioneers was founded on methods which may be antiquated today." I am all for pioneers, not for the has-been pioneers, but for the pioneers of today.

UNITY should have a larger family, more readers. Ours is a kind of a chorus, that is small, but each one a "star." UNITY here runs true to form, since it is observable that the intelligent (as a rule) families have few children. Nevertheless, it would be pleasant to know that the family had doubled in a year. It really ought to be done, for there is a lot of fine food going to waste! UNITY could really feed a million, and have twelve baskets left over! I feel sure that our Managing Editor, Mrs. Jones, would not feel offended if anyone sent in some bright ideas of how to grow more readers. Of course, each one of the family ought to invite some friend to come and enjoy the feasts that are spread fifty times a year—for a little over a nickel a piece!

Well, fellows in Unity, here's gratitude for the rich blessings that have showered upon us for the last 50 years, and may the path of the next 50 years be as the path of the Pioneer. We'll all want to be back for the Centenary. But, whether Here or There, I feel certain that members of Unity Fellowship will be at home, in any part of the Universe, and will be shouting for the Unity of God and the human race! It wouldn't surprise me to find that the name of the leading newspaper in heaven was UNITY! It couldn't possibly be *Atlantic*, or *Sun*, or *World*, or *Mercury*. But it could be UNITY—*our* UNITY!

SYDNEY STRONG.

Unity—Jenkin Lloyd Jones

UNITY from the first number to the day of the death of Jenkin Lloyd Jones was an extension of his personality. I was about to say that UNITY was Jenkin Lloyd Jones. For years I read UNITY only occasionally. My reading of it was my introduction to the Editor. Then I became a subscriber and afterwards at his invitation, a contributor to its columns. I do not remember when I first met Jenkin Lloyd Jones but when I did I found that I had known him intimately for years.

I never could write or speak of Mr. Jones or Dr. Jones. He was and is to me Jenkin Lloyd Jones. Common folks need only one name. We use two or more but they are superfluous. But Jenkin Lloyd Jones fitted him. The three names seem to be necessary to express and include his personality.

I carry in my mind many distinct pictures of him but three of them stand out in my mind most clearly as I write. The first is of him as the first and principal

speaker at the opening public meeting in Europe of the Ford Peace Party. It was in the ancient hall of the Norwegian Students' Association. This association is not as reported in the misinforming public press, a club of school boys or an irresponsible organization of adulamites. On the contrary it is one of, if not the most, influential group of men in Norway. Its membership is composed of men who are either scholars holding the highest academic degrees or candidates for these degrees. Ibsen and Bjornson were members and were given most significant ovations in the very room where Jenkin Lloyd Jones spoke. The Ford Peace Party had been ridiculed and viciously misrepresented. All the forces in Europe and America that willed the war should go on centered their hate on this idealistic endeavor. The hall was crowded with the intellectuals of Norway. They came in a spirit of scepticism if not of ridicule.

The air was tense, when Jenkin Lloyd Jones arose after his introduction to the audience. He looked like an ancient Viking come to life. But the warrior spirit was gone. Here was a veritable Viking who was a Messenger of Peace. He by the very force of his personality commanded attention, respect and consideration. I remember but two words of his speech. They were "Hail Norway." How the "r" in Norway rolled! The effect was electric. Those two words were a tribute of honor and appreciation. I knew at once that we were off on a great voyage of adventure. The speech as I remember it was an appeal from the democracy of America to the democracy of Norway for a renewed faith in the ideals of good will, and peace then being broken and denied on the battlefields of Europe. It was a challenge for men to be true to the deep things of the spirit. Whatever the words were they conveyed to his hearers the indomitable courage of one who had said, "They are throwing stones there and there is where I belong." That night Jenkin Lloyd Jones by the revelation of himself, won the confidence and respect of that company of scholars and leaders of thought.

I see him again in the great hall at Amsterdam, again pleading for men to hold fast to the abiding ideals of Justice, Peace and Love as the basic principles of any social order. Cannon thundered only a few miles away. The bodies of young men, the best and noblest of Europe, were being torn by shrapnell and shell in the trenches. The forces of hell seemed to have captured the world. The little band whom the *Rotterdam Courant* editorially described as "lovers of humanity and believers in the enduring power of the ideal," had been lied about cruelly and wickedly. But Jenkin Lloyd Jones spoke that night as the very incarnation of goodwill. For him the only realities were the eternal verities. From blank despair he lifted that great audience, in a country which felt that at any moment it might be ground to powder between the upper and lower millstones, to the heights of the Delectable Mountains and showed to them a fair land, the land of love. That night in the darkness, a soldier sought him out and thanking him for his speech said, "You have spoken for every soldier in Holland."

My third picture is of him sitting in his living room at Lincoln Center. He had recently finished delivering a series of sermons on the contributions of the warring nations to our common culture. Amid the rising tide of hate he proclaimed the law of love. He stood like a sturdy oak unmindful of the storms that raged about him. His faith never faltered, his courage never failed. He cowed before no foe. He never retreated. We talked in that quiet room far above the noises of the street, and as I looked on that loving face all unscarred and serene the thought rushed in on me like a great flood, "This man can never die. It is impossible."

He talked of his great theme, the theme which filled his soul. "Peace on Earth, Good Will to Man," and I sat there with the words beating a rhythm in my brain. "This man can never die."

There is an old Danish folk song which says that so long as cliff is reflected in the waters beneath so long there shall be a Denmark. So long as men and women whose lives were touched by Jenkin Lloyd Jones shall be represented in the endless generations to come, so long shall Jenkin Lloyd Jones live in the history of mankind. He can never die.

ARTHUR L. WEATHERLY.

"Unity" and History

Tramp, tramp! The drums are rumbling,
Mumbling, jumbling, humbling, grumbling,
Banners flapping, soldiers feted,
Freedom napping, peace is hated.
Feel the deep, primordial thrill
Of the brute in you set free to kill.
Back to jungle years before—
For now it's war, war, WAR!

UNITY *is barred from the mails.*

Jazz, jazz! The proud are stumbling,
Fumbling, jumbling, tumbling, crumbling.
Christs are burnt while thugs are touted,
Truth unlearnt and justice flouted.
The poor are weak—so, rich man, feel
The caveman you set free to steal.
Back to jungle years of old—
The cry is, "Gold, gold, GOLD!"

Forth, forth! The future's showing,
Glowing, knowing, joy-bestowing.
Nothing good that is not shared;
Brotherhood cannot be spared.
Love more freely, and be thrilled
The God in you is free to build.
On to Love's own rule on earth—
For now new birth, birth, BIRTH!

UNITY *runs Gandhi's autobiography.*

RALPH CHEYNEY.

Editorial Contributors

The Centuries Confer

When the 19th Century entered the low vaulted chambers of the past its head was bowed with reverence and its heart vibrant with pity. Once inside these melancholy precincts, lurid with blasted hopes, her sister centuries broke forth in a litany of pathos, saying, "How flushed with hope you are! We too were once light hearted like you; but alas, our love has been spurned, our faith outraged, our hope crucified. For we like you came hither in the innocence of youth, only to find ourselves betrayed. Pray tell, what unearthly joy has preserved your soul?"

For a while the 19th Century sat still, knowing not whether she ought to reveal the secret of her abounding joy. Torn between the sustaining strength that comes from a fellowship of suffering and the expulsive power of great happiness, she could restrain herself no longer.

With glowing soul she burst forth, not as a penitent confessing a guilt, but as one redeemed, into whose soul has come the sense of certain victory over the dark terrestrial iniquities.

"Believe me my sisters," she began, "I too was like each of you in the spring time of my virginity. Never were any of you wooed as was I. Everywhere men courted me with rare gifts of great price. Many gallant ones there were who laid at my feet precious alabaster boxes of science. They told me that when these boxes were broken as love's offering, misery, poverty, want, woe, ignorance, greed, bigotry, lust and war would be transformed by its divine alchemy.

"But alas, what bitter disiiiusion! I was young and innocent, and so believed them, as any whole-souled maiden would. No sooner had I given myself to them —body and soul—, when lo, they spurned my love, defiled my faith and outraged my body.

"Before I could recover from this broken troth, I saw more men go to untimely graves, more children starved at their mothers' breasts, more women chained to machines than ever before. Poverty increased, and misery multiplied. The earth was robbed of its wealth and piled in private vaults that a few Neros might gorge themselves. Forests were stripped, mines plundered, soils depleted, rivers polluted, the air poisoned. Great giants of destruction were created in defense of 'Der Tag' when these monsters would stalk over the land to defend these ghastly iniquities.

"As I thus sat brooding in silence, I realized that I had been wooed with a Frankenstein of destruction, and not an alabaster of love.

"While thus almost drowned in my tears, there came one whose soul seemed to have been touched by the deft hand of another world. I was loathe to trust him, and yet somehow he inspired faith in me by his simplicity of spirit and universality of love. He told me that he knew all about what had happened to my childish trust and implicit faith; and that despite the darkness of my day and the heaviness of my heart, the future was still a house of dreams.

"For long, wistful hours we sat, rebuilding our house of dreams. Then one day this prince of lovers, Jenkin Lloyd Jones, laid in my lap his offering of love: it was UNITY! As he laid it down, he confessed, 'I know that you are well past the half century now; and that you are more suspicious than trustful of offerings by those who call themselves saviors of men. But believe me, here is a gift more powerful than the sword: because of it men will learn to speak the truth in love, to know one another through tolerance; to fear nothing save their own faithlessness and cowardice, and to love no creed or caste, but Man.'

"My heart was a-flutter with rapture because of this offering. Though a small gift, I took it with great thankfulness, the while I looked down the coming ages, knowing full well that with my winged-divinity a fairer world would be built by the sons of men.

"This, my sister Centuries, is the secret of my joy," concluded the 19th Century.

"But, pray tell us," said the Eighteen Centuries, "what have you bequeathed to our other sister, the 20th Century? Has this precious gift been defiled by the dazzling glitter of the world?"

"Ah, not so, my sisters," replied the 19th Century, "I have given it into the tender care of our youngest sister, the 20th Century. She knows its value better than did I. Though my heart is grieved by the going into The Silence of its giver, still am I happy to tell you that his spirit lives on, most mightily in John Haynes Holmes, the 20th Century's great crusader, whom gibbet's shadow or dungeon's bars cannot silence nor make afraid."

"Well done, O sister of the 19th Century," they joyfully shouted, as she related her romance. Then with courageous hands these sister Centuries raised the curtain of the future. And lo, they saw a world where swords were sheathed and scabbards crusted with rust. Bigotry was slinking over the far horizon into the darkness of night; injustice was only a haunting memory; want, woe, poverty, disease of flesh and brain were relics of bygone ages. Everywhere men worked for the joy of the working; and the whole earth was lighted with the soft glow of intelligence, shaded here and there by honest doubt. In the distance there was the mighty arisen spirit of Man, chanting an invocation, for the new day, saying, "Behold, the spirit of UNITY covers the earth as the waters cover the seas!"

W. WALDEMAR W. ARGOW.

Cedar Rapids, Iowa.

Unity's Jubilee

Hurrah for UNITY's jubilee! May many succeeding fifty-years' victories be celebrated in coming centuries!

The little periodical first became known to me when, as Field Secretary of the American Peace Society, I was sent to Chicago in November, 1908, to organize the Second National Peace Congress which was held in May of the following year. For a week I occupied the Guest Room at the Abraham Lincoln Centre and was the recipient of benignant and most gracious hospitality from the Plumed Knight himself, Doctor Jenkin Lloyd Jones. Subsequently I was thrown into close intimacy with him, not only because he was the Chairman of the Executive Committee of the Peace Congress, but in association on committees of which he was the head in organizing such enterprises as his Tower Hill Summer Conference, the Chicago Lincoln Centenary of 1909 and the Theodore Parker Anniversaries in 1910.

It was in the March 6, 1913, issue of UNITY, I

find, that my name first appeared in the list of Editorial Contributors, an honor which I have done all too little to deserve all these fifteen intervening years. I had fallen in love with the paper because in almost every issue it carried virile peace messages, a fact to which I called attention in my secretarial reports and articles. The brave little magazine did not change front when the war test came. It still printed "Blessed are the peacemakers" and for this was denied the use of the mails temporarily. Several years passed, as I recall, before the offending numbers which had been sealed up by government censors were released, enabling me to complete my file. I loved UNITY more than ever for this courageous stand for the cause dearer than life to me, for which cause I myself had sacrificed pulpit and salary, ministerial standing and church membership.

During the dark days of war, when I ate a thousand consecutive meals of potatoes and diminished eight inches in equator, my little daughter entered the employ of UNITY, through the kindness of Dr. Jones. On the 29th of October, 1917, Mary left our home in the White Mountains of New Hampshire and started for Chicago. On my sixteen-mile ride back from the Conway railroad station where the girlie had boarded the train, the auto in which I was riding collided with a deer which had become bewildered by our headlights and had jumped into the road.

I never saw Dr. Jones even partially mastered by any situation except once. During the Abraham Lincoln Centenary celebration a meeting was held in the Stockyards Pavilion. Twenty thousand standing, surging men and women packed the huge hall. Dr. Jones was to give his stereopticon lecture on the Martyr President. But even with the help of a yard-long megaphone he was unable to make himself understood. The crowd was too immense,—and too polyglottal. But the "Linkum sojer" kept on feeding out the pictures and nodding his white plume unconquerably, while every picture of "Father Abraham" was cheered with the noise of a thunderstorm.

The Old Knight has been mustered out—a victor and a hero. Long live the New Knight, John Haynes Holmes, a truly knightly soul! Of his brave work in Dorchester I had known long before I met him and I felt that his was a kindred soul. And one day, when I was visiting an annual meeting of the American Unitarian Association with a greeting from the American Peace Society, I saw and heard Mr. Holmes. Then and there I took him into my heart. In 1914 it was my delightful privilege to become secretary of the Free Religious Association of which he was president. What a joy to be associated with such an intrepid and dashing leader in those white-hot days when war was heading up! When it became necessary to find a successor to Dr. Jones, Holmes was the man of all living men best qualified to catch up the colors and carry them forward. I solidly enjoy, week by week, Mr. Holmes' editorials and comments. He can polish off a mere king or president or even a Rotarian emperor with a jaunty masterfulness equaled only by the rollicking irony of Oswald Villard. And one reader, I know, is convulsed into satisfied chuckles and sometimes into audible laughter. May the New Knight's plume long wave! And may UNITY never become so financially prosperous as to tolerate a "trimmer" in its editorship!

CHARLES E. BEALS.

Manchester, N. H.

A Function of Unity

It is a mistake to suppose that there are no heresies among liberals. The theist may doubt many things but of the goodness of God he can have no doubts. It is as the chalice of righteousness that he conceives God. And he who finds God empty is a heretic.

It is equally a mistake to suppose that there are no heresies for Humanism. Wherever there is faith there also is, at least potentially, heresy. The humanist's faith is in Man and so to him the greatest heresy is a disbelief in Man. The humanist speaks of God in all reverence as "our late Heavenly Father" and he asserts that we his children are to be about our father's business, but this he does under the assumption that man can and will carry on the business of the Father. This is his faith and it is the great and only heresy to doubt it.

In our day the physicians of souls do not prescribe the lighted faggot any more than the physicians of the body resort to the drastic therapeusis of one hundred years ago. The physician of souls prescribes also more appropriate remedies to strengthen the faith of the despairing. And it is just here that UNITY has been so often a benediction to most of us. For UNITY has been the defender of the faith whether of the faith in the power of God or in the possibilities of man.

Of the thirty years of life of UNITY before I knew it I can only guess, but my guessing is based upon my knowledge of its first guardian spirit. And could anyone or thing have failed to radiate hope which had been touched by that great soul!

And today UNITY is presided over by new guardians and they seem to call to all of us. This UNITY is a Jewish wedding chest. It contains the best of riches, namely, hopes. Let us pass along this chest and may those who are rich in hopes pour them into UNITY and may those who suffer from a temporary need partake of these riches and rejoice once more, that we may all be united in hope and share together the faith in our ultimate achievement of the good life.

PERCY M. DAWSON.

Madison, Wisconsin.

Fifty Years Old

So UNITY is now fifty years old! It arose in the protest of a wise, devoted and patriotic man, Jenkin Lloyd Jones, against the stupidities and conformities, political and sectarian, which followed in the wake of the great Civil War. Politically that party "that saved the Union" and which "produced Lincoln" was falling into the hands of a group which could never have "produced a Lincoln" and whose conception of saving the Nation was to prevent it from falling into the hands of its people. In like fashion religion was changing into conformity. Even though the Protestant world was split into many sects, each one alike insisted on conformity and along lines which possess only the most distant relation to religious feeling and its expression in love and action.

To protest against the conception of a cheapened nation within a cheapened universe, was the primary mission of UNITY. It found in the universe an unbroken rule of law, and the success and happiness of men and nations rested on conformity with rules which science could find out. With UNITY, life was no predigested affair. What men knew men must find out

and govern themselves accordingly. Nature plays no favorites, or in theological language, "God is no respecter of persons." While chosen people, favored churches, or personal efforts for personal favoritism, occupied a large part of the thought of men, even in America, UNITY voiced a protest against all religious and political faith not founded on truth, meanwhile standing for all friendship, altruism, toleration and justice in the relations of man and man.

Thus, half a century ago Jenkin Lloyd Jones founded a religious journal which represented no sect nor cult, and which with good will to everyone submitted to no entanglements, whether orthodox or liberal in its advocacy of right thinking and right action, and in defense of justice and peace in all their ramifications.

And because the words of this prophet appealed to many of us who called ourselves independents, we looked with favor on this journal which represented so well the true Americanism and a rational basis of religion, and of its revelations which come to man afresh every day. So one after another we sought out Jenkin Lloyd Jones in his workshop, sagaciously named the Abraham Lincoln Center, rejoicing in his friendship and in his work for freedom of the mind.

Jones was a deeply religious man, but he felt that to realize the religion of Christ, one must strip off the extraneous husks developed in the last two thousand years, whether originating in history, tradition, mythology or partisan zeal. "Pure religion and undefiled" is essentially personal, and has no kinship with bigotry and intolerance—elements introduced into historic Christianity by those described by Leonardo da Vinci as "the timid friends of God," not willing to trust either nature or humanity.

Jones loved all mankind and was thereby one of the noblest of patriots. He was himself a veteran of the Civil War and his experiences made him a lifelong enemy of all war. For as the war spirit rises, the spirit of real patriotism is bound to decline. Since no man ever loved his country more devotedly than he, he was profoundly hurt when a cheap government censor suppressed certain issues of UNITY during the Great War in 1918, in which he had inadvertently told some truth. It does not now matter what it was. But that such a thing was possible showed the depths to which official bigotry in America had already fallen, and from which it is all too slowly rising.

Jenkin Lloyd Jones died in 1918 at the age of 75. He had lived to outgrow most of the prejudices of cheap patriots, and UNITY had already risen, in spite of the setback of the war, to its natural position of leadership in liberal thought, and the conceptions of religion and of patriotism which must go with it.

I need say but a word of the work of the present editor. John Haynes Holmes is a "chip of the old block," clear-headed, resolute, fearless, and a master of strong and effective English. The angle of approach to life and society has shifted a bit with the change of personality, but we know that the point of view of UNITY has yielded to no alteration. And we that knew Jenkin Lloyd Jones recognize in the journal as it now is, the spirit we so long knew and loved.

DAVID STARR JORDAN.

Leland Stanford, California.

Early Years

Fifty years ago there was a great stir in the Unitarian camp.

The attempt to enthrone the Kingship of Jesus in the Unitarian Conference and in other ways to make its creed and statement of purpose more orthodox Christian, had led to the split out of which the Free Religious Association was born.

Some radical students had disturbed the dignified quiet of Harvard Divinity School. Among these William Channing Gannett had come out to speak often before the Free Religious Association audiences, notably once a month for a season at the Free Religious Society of Providence, Rhode Island. The class immediately following that in which he graduated, and the one in which he was most at home while at Cambridge contained Frederick R. Hosmer, William H. Spencer, a frequent writer in the *Index,* and Charles W. Wendte, later to act as the uniting force in the Federation of Religious Liberals and its International extension, and others which made the class noted as a large and very radical one.

Meanwhile the Western Conference movement gained ground and finally absorbed largely the energies of Mr. Hosmer and Mr. Gannett as they joined forces with its great leader, Jenkin Lloyd Jones. This movement was in definite reality one to make the name Unitarian connote more breadth and inclusiveness than the word Christian. As such it did not fully commend itself to some radical thinkers in religion; as historically and by actual alignment in the religious world the word Christian included the movement called Unitarian. Yet all radicals in religion in the United States whose background of inheritance was Christian, were eager to see the Western Conference Movement succeed in rewriting the Basis of Union of the churches called Unitarian.

The suggested purpose of "Freedom, Fellowship and Character in Religion" seemed to many then, as it still seems to many of rational religious faith, an ideal expression of an ideal purpose in church affiliation. UNITY was started as an organ of this movement to universalize, spiritualize, and ethicize the Unitarians of the West.

Jenkin Lloyd Jones had a genius for perceiving, evaluating and making known in telling phrase, the movements in any field of thought and action which led toward this emancipation of the religious life of America from narrow dogmatism, from unethical partisanship in creed and ceremony, and from the influence of such narrowness upon practical life.

The pages of UNITY glowed with the vital energy of a new approach to the inmost emotions of those sensitive to religious influences.

It became in a real sense an added expression of the Free Religious Association movement, supplementing the colder, more doctrinal, and less emotional *Index,* in a way that made both organs necessary for every F. R. A. member.

Mr. Spencer, coming from the outside world of non-church social reforms, and I, coming from the inmost sect of the Pharisees, New England trinitarian Congregationalism, met in the Free Religious Association.

We met in the spirit, but not the method of Western Unitarianism as led by Jenkin Lloyd Jones; Mr. Spencer holding his progressive Unitarian Church in

the Essex Conference (kept free and progressive by Mr. Barthol and Samuel Johnson during the Unitarian Conference disturbance), when he could not conscientiously accept the church representation as a delegate, and going back with joy, into the Conference, when Mr. Gannett and Mr. Hosmer did, at the widening and spiritualizing of its fellowship.

I was never absorbed by the Unitarian communion, since when Emerson opened the prison doors of my mind I went out as far as I could go and for long years my only real religious home was the lamented F. R. A. When I had a church of my own, it was a free congregational body, although of theistic atmosphere and service. Now, for many years I have committed spiritual bigamy, always belonging to a Unitarian Church as the nearest home I can be comfortable in, and always belonging to an Ethical Culture Society as the best modern exemplar of that devotion to the study of truth and its realization in deed, which was the gospel of Emerson and the great moving spirit of the F. R. A.

When Felix Adler took the Presidency of the Free Religious Association the hope of such as my husband and myself ran high. We hoped that the union of the scholar's method and the active ethical leadership of such a man with his historic background, and the poet's prophecy of the founders of the Association, might indeed produce that "American Religion" of which John Weiss was the great preacher.

But Dr. Adler was soon held by the local demand of New York City and the nearer discipleship, and the F. R. A. fell back for its outward leadership upon the man who of all others was from the first its inspirer and guide, William J. Potter. His sudden and untimely death bereft the Association, as no other loss could have done and its later life was marked by no advance whatever.

Meanwhile Jenkin Lloyd Jones kept the torch burning high and clear. UNITY has always been poor and always been small, but it had noble dimensions in the time when friends, fellowship and character in religion most needed support.

The genius of Mr. Jones had a full expression in the Parliament of Religions which was held as the crowning "Exhibit" of the World's Columbian Exposition at Chicago in 1893. No one probably in the United States could have approached Mr. Jones in the management of that great enterprise. Others might have had the vision and the sympathetic approach to differing faiths, others might have had the executive skill to bring all things together to an achieving end; but he had both qualities and they worked perfectly together.

The natural result was the continuance of the Parliament of Religions idea in the series of conferences which Mr. Jones managed from his vantage ground in Chicago. As one called often to accompany him on these excursions into the unfettered religious life, and as often as possible responding, I write to testify of his great leadership. I seem to feel again, as I write, the warm handclasp and the hearty welcome, "Well, here we are again, little sister," as we met at the beginning of a meeting dedicated to the universal and eternal in religion. I remember once when we sat side by side in a front pew of a church in the south, where we were being preached against as "infidels and atheists and corrupters of youth," how benign was his smile, and how rapidly he covered the distance from that pew to the foot of the high pulpit and how fervently he clasped the hand of our denouncer with his overmastering friendship, as he exclaimed, "Well, Brother, you've sent us a long way to your hell, but I don't believe it's as bad as you think and we love you if you don't love us." The young man was a bit non-plussed at the greeting and could not help shaking hands.

UNITY was an organ of a large and inclusive religious movement. Many of us hoped it would continue that special leadership, since there is in existence no other magazine or paper to thus lead. The *Standard* of the Ethical Culture Movement partakes of the sectarian character of that strongly differentiated group affiliation. The *World Tomorrow* bases its hope for a better world on a new but strictly bound Christian interpretation of the good and true in thought and life. It has in it small place for the "extra-Christian" attitude as Col. Higginson defined the F. R. A. point of view. The *Christian Century,* with its valuable contribution, and other journals of the type which now seek to make Christianity synonymous with world ethics, fail, or so it seems to me, in the fundamental basic attitude of the old UNITY, namely the showing forth of the unity of the spirit of religion in all its world manifestations.

The *Christian Register,* like all denominational family Bulletins, is invaluable for those who, like myself, want frequent news from home, and I call the fellowship it represents one home, as The *Standard* represents the other. But what is wanted in the United States is a paper or magazine that shall be for this time what Jenkin Lloyd Jones' UNITY was for the time in which he lived and worked, a continual exposition of the varying but inwardly united movement of the human mind and heart toward the faith that all can build upon.

A discerning friend has said to such a statement as this, "you are wrong. You want a 'morning glory' once more, and what we are in now is the noontide of work, each in his own nook. Industrial democracy has got to get its place in one group. Intellectual freedom and scientific truth have to win their way in another group. Political reform must achieve its program by its own specialists. Educational progress works from its own center. You can't have again any form of coordination such as the great prophecies of the later transcendental epoch gave. The time has past for that."

Perhaps this is true. But as I listen, most often vainly, for some call, compelling and unifying, to a great service that shall unite the good, the true and the beautiful in one great appeal to worship, as well as to work, I think back to the old days of UNITY and its full-toned representation of all-inclusive fellowship in the Ideal.

It was a great asset to the higher things of life to have known Jenkin Lloyd Jones as did my husband and I in the days when it seemed that all would soon accept his gospel and be led by his spirit and we might all know one altar and one service.

I lay upon the tablet of his memory the love we both felt for him and the constant effort we both made to support him and UNITY in the good work.

It hurts still to think of the angry cloud raised by the war-hysteria to shadow his last days. We wish he could see how "Peace" and the various plans for

the "outlawry of war" now take the first page headlines of the great papers of the great nations. We wish he could hear the young preachers of the liberal orthodox church cry "never again," as does Mr. Fosdick, when the question of blessing by church sanction another war is raised in pulpit or church conference.

But he builded a lasting bit of the temple of world friendship and world comradeship in life and work in which our children's children shall yet worship.

To some, and among them it seems the friend who now edits UNITY, the opposition to that thought evil seems more important than the support of that accepted as good. The time has made that seem the right method to many ardent spirits. The world war upheaval has shown in ugliest outline many persistent outrages upon freedom of the spirit and comradeship of the good. The old UNITY, however, which we celebrate, had in the clarion tones of Jenkin Lloyd Jones a call to build the better here and now, that had he lived a few years longer would I believe have drowned out the harsh noises of many false prophets.

It is idle to say that when a great person dies other lives make the void good at once. The "vacant place against the sky" left by Lincoln's death, just when our country most needed him, is paralleled in a less fully outlined sphere of thought and life by the death of William J. Potter and of Jenkin Lloyd Jones when they were most needed in the leadership of the religious life of our beloved land.

Meanwhile we must all go on and do our best, even with the recent loss of Mr. Dole, to make this anniversary still more a memory of the great and good who walk with us no more.

ANNA GARLIN SPENCER.

New York City.

Unity's Far-Flung Influence

So UNITY completes its half-century! I have been associated with it more than half that time. It is thirty years since Jenkin Lloyd Jones invited me to send in "editorial contributions" from time to time. These have continued through the years and have touched on a wide range of topics. UNITY has had its ups and downs, its days of joy and its days of anxiety. It has been a struggle to carry it through, but it has been worth the while. I have been impressed by the way in which it carries its message to lonely workers and thinkers. Years ago I went to take fingerprints of Indian children in a great government school. A man sought me out to shake hands with me. He knew no anthropology, cared naught for fingerprints, but he read UNITY and loved Jenkin Lloyd Jones. At San Diego, I found myself at luncheon, sitting beside a brilliant woman. She was not interested in the lecture which I was to give there, but she was a constant reader of my UNITY book reviews. In passing, let me state that UNITY book reviews, consider first of all the interest of the book-reader and book-buyer. We try to be fair to author and publisher, but our first duty is to the reader-buyer. In 1923, the great earthquake at Tokyo left me without shelter. After five nights of sleeping where I could, we found a good room at Hongo, beyond the area of greatest destruction. Our landlord, alumnus of the Imperial University, graduate student in a great American school, speaking excellent English, after locating us in our new quarters, welcomed us because he knew me through UNITY. We might cite other instances. UNITY goes far. It carries its message and it finds him for whom it is intended. It goes to the uttermost parts and is respected, because it is recognized as honest and sincere. We face a new fifty years. Will UNITY carry through? It will, only if it continues to speak with honesty and sincerity —for lost causes and unpopular ideas, when necessary. We have never aimed at popularity; we hope always to strive for sanity.

FREDERICK STARR.

Looking Backward and Forward

In any review, however brief, of UNITY's fifty years, how many good men who have been connected with it rise in memory, and what a record it reveals of noble endeavor! Not alone good men, but active and forceful men; and not alone lofty endeavor, but high and fine attainment. To recall only a few of those Western religious pioneer prophets and saints who were UNITY's earlier men at arms, there was first and foremost Jenkin Lloyd Jones, and then Gannett, Collyer, Effinger, Learned, Cooke, Utter, Judy, Blake, Simmons, Mrs. Cole, Mrs. Roberts—how many others!—even the names of some of them now strange if not wholly unknown to UNITY's present readers. And in the East were UNITY's warm friends, Chadwick and Savage.

Singular indeed it seems at times, to some of us of that earlier day who still remain alive, that every one of those grand spirits named above has long since vanished from our sight and touch—gone upon the Great Adventure; that all of them now are "sleeping, sleeping, sleeping on the Hill." But their works live after them; and in the ever-cumulative influence of their teachings and example the world today is wiser and freer and happier for their having lived. Of those still with us who were closely connected with UNITY from the first, it is good to know that three or four—Sunderland nad Wendte for two of them—are not only still in our midst, but are still young for liberty, still spiritually active, and full of practical humanitarian accomplishment.

UNITY itself, however, is not now the same as it was! With new days and the passing of the older men have come new themes, new editors, new methods. Seventy-odd years ago the Boston Brahman poet wrote:

> Little of all we value here
> Wakes on the morn of its hundredth year
> Without both feeling and looking queer.

If we read "fiftieth" for "hundredth" in these lines, they are not inappropriate to the UNITY of 1928 as compared with the UNITY of 1878 and of the twenty or thirty years that followed. To those of us who have known the periodical from its beginning, and who have been contributors to its pages almost from the first, it is in several aspects no longer the UNITY it was in earlier decades. And if a few of us who are now ticketed among the antiques are sometimes old-fogyish enough to shudder a little at some of the things the paper prints, and perhaps deem that an editor or contributor sometimes slops over a little in an article, or that a particular book-review (such as one recently) goes off at half-cock, we well realize how much better it is for the never-failing stream of lofty human fervor to splash us occasionally with spray, rather than, as is the case with so many periodicals, dry up at the fountain-head; and we would rather our editorial sharpshooter should once in a while go off at half-cock, than

have his musket stand forever powderless in the chimney corner. We recall, moreover, that Wendell Holmes followed the lines quoted above by adding:

> In fact, there's nothing that keeps its youth,
> So far as I know, but a tree and truth.

And UNITY! For UNITY certainly, now as much as ever, obeys the voice at noon obeyed at dawn, having truth and the whole truth and nothing but the truth as its guiding star. And if the paper has indeed swung largely from its first fine endeavor, which was mainly to free so-called religion from mere ritualism and ecclesiasticism and tradition and dogma, in an attempt to make religion a power in the world for human good; and if, in the course of years, it succeeded to a considerable degree in doing what it attempted—as it has in many ways—it can now well manifest what another Brahman poet saw, and what UNITY's earlier work surely helped to bring about—namely, the encouraging fact that "the thoughts of men are widened with the process of the suns." UNITY is now for the most part not so much tilting mainly at churchianity and religiosity, as it is interpreting sociology and bringing world-peace into being. It is on these later lines that UNITY now would glorify life and make human beings wisely religious. And this is the true work today for every forward-looking son and daughter of man—the bringing of peace on earth; peace all over the earth; the making of happy homes everywhere; with mutually helpful men and women on that earth and in those homes.

This is what Jenkin Lloyd Jones and his compatriots foresaw, and for which they labored to make the paths straight. Into this inheritance UNITY and its present editors have entered; and this duty they are bravely fulfilling, in their own new way and according to their own lights.

If any of these Government officials ever now seriously meditate for a moment on what they did ten years ago to Jenkin Lloyd Jones and to UNITY, while he and his paper were working for the noble ends just named, how foolish and futile their action must now appear to them. But they were full of fear! fear for mere personal safety, which is a minor thing; fear for monopoly's safety, which is still less worthy; fear for a nation's misunderstood "honor"; fear in a hundred manifestations of fear—while the world waited in a hell of agony and Jones was trying to save it! He knew, though they could not see, that the only thing on earth or in human psychology to be feared is fear to do the right.

Jenkin Lloyd Jones! His portrait is not yet hung in certain halls in Boston where other heretics are now honored—heretics who, though they were derided and ostracized in life, singularly became saints after they had won fame and were dead. But it will be there sometime. As was written of him for his Memorial Service in 1918:

> Glory by some is sought climbing and ruling;
> Others seek glory on battlefields red.
> Peace upon earth and the good of his fellows—
> This was his mandate alive and now dead.
>
> He was a hero if ever there was one;
> He was a leader—though few would be led.
> Wise ones acknowledged it while he was living—
> All can acknowledge it now he is dead.
>
> Principles deep in the core of the Cosmos,
> Precepts the saviours and poets have said;
> These were what charmed him and urged him and crowned him—
> Living they urged him, and crown him now dead.

And his influence, like that of all others of the world's great ones, is marching on.

There is much in UNITY's history of accomplishment which the present writer would like to recall, but the space the editor asked him to fill is limited. He would like to show how UNITY has affected even Boston's conservative "liberalism," and made it ashamed of itself. Certain Boston churches are now more or less open to meetings for social justice, whereas formerly they were presistently, so help them God, shut tight to everything but the complacent worship of an unguessed Riddle (God save the mark!). So far as they were concerned, the silly inculcation, "Inasmuch as ye have done it unto one of the least of these my brethren," might go hang or hire a hall. Even Boston religious Anniversary Meetings have been softened and purified—meetings which in war-time howled down Jesus and his Sermon on the Mount, and hissed the saintly Charles F. Dole, to whose full-front-page portrait, now that he is safely dead, the world has recently been invited to give admiring attention. A Boston "liberal" church once denied to a minister of its own denomination (the son of one of its own former honored pastors) the privilege of speaking in its pulpit with others, on a public occasion; and yet today it often and reverently sings his loved hymns in its services! Yes, "the world do move," thought does widen—if the few who look ahead, and see deeper, keep working at it. Very much indeed in this line could be told of the service UNITY has been to the world—in ways of a truer religion, of human freedom, and of war's abolition.

Still more power to its word!—and more appreciation!

Boston, Mass. JAMES H. WEST.

"Unity"

Through you the kind men of the nations plan
The ways to bring the brotherhood of man.

Their vision is a gesture that defies
Man's shameless blundering and gaudy lies,

A salutation to the rising sun
Of dawn-red hope and freedom to be won.

From lofty ramparts of the mind they see
The coming of a new humanity,

When man redeemed from malice, fear and stealth
Shall build the towers of God's commonwealth.

LUCIA TRENT.

From Across the Seas*

[Our Foreign Representatives.]

Austria

Fünfzig Jahre sind ein rechtes und entscheidendes Alter im Leben eines Mannes. Aber fünfzig Jahre sind ein Greisenalter für eine Zeitung in unserer rasch vergänglichen Zeit. Glücklicherweise entgeht "Unity" diesem strengen Gesetz durch Selbsterneuerung, wirkt durchaus rüstig und lebendig und ihre Ideen sind nicht die der Vergangenheit, sondern der Zukunft. Gerade die letzten Jahrgänge mit der unbeschreiblich schönen Selbstbiografie Ghandis, dem entschlossenen Kampf für die friedliche Vereinigung der Welt um einen neuen Humanitarismus scheinen ihr einen besonderen Rang in der Gegenwart zu geben und sie wird zugleich einmal ein Dokument unserer zeitgenössischen Geschichte sein. Alle meine Glückwünsche darum dem Herausgeber John Johnes Holmes, alle Liebe zur Sache und für das weiter sich gestaltende Werk!

STEFAN ZWEIG.

[Translation.]

The age of fifty years is both a mature and a decisive time in the life of a man. But fifty years in the life of a periodical means old age in this ever-changing time of ours. Fortunately UNITY escapes this relentless law by a process of revival from within. Its effect is thoroughly virile and alive and its ideas are not those of the past but those of the future. Particularly in the issues of the last few years, which brought out the indescribably beautiful autobiography of Gandhi and which took such a firm stand for the peaceful unification of the world around a new humanitarianism, it appears to take a rank all its own in the literature of the present time. In times to come it will be considered a documentary source of our own contemporary history.

All my best wishes are with the editor, John Haynes Holmes, all love for the cause and for the further development of the good work.

Bulgaria

Your excellent paper is about to celebrate its 50th anniversary. Allow me to express, on this occasion, my admiration for the energetic, unbiased and brave language in which it treats important questions, for its boldness in advice and attack, ever guided by the principle of justice to all.

In religious matters it stands for the best fundamental teaching, that of Christ, which all men to be moral must accept.

In political and social affairs it stands for purity of conduct.

It treats man as man wherever he may be, and to whatever color he may belong. The same as to nations, it stands for the weak and oppressed against the strong and unjust. It is conducting an admirable campaign against future wars, by insisting upon the outlawry of war, and to that purpose demands the annulment of the nefarious Peace treaties, which serve for the prolongation of a state of war, and are at the root of the present unsettled state of things in this Old World.

Plain language, or plain truth, is not welcome everywhere in this egotistic world, proclaiming it does not always conduce to the material prosperity of the author, but it certainly adds to his merits in the minds of progressive men.

With sincere wishes for the greatest success to UNITY.

P. M. MATTHEEFF.

Sofia, Bulgaria.

England

Since that long-past, well-remembered day when Jenkin Lloyd Jones, in the library of Abraham Lincoln Centre, reverentially unlocked a precious cabinet and placed in my open palms the moulded cast of the hands of the great Liberator, UNITY has been my counsellor wise and its editor and staff my comrades brave. Amid the complications of our time I have acted on the maxim: When in doubt, consult UNITY. If my views and ideas have differed from those put forward by its writers, I have thought it worth while to reconsider them, and if they agreed I have decided they could not be far wrong. As a religious and political radical, I fancy that if I were in circumstances such as forbade my having more than one magazine (in jail, say, for being 'again the government') I should choose UNITY. Not that I love other journals less, but that I love UNITY more. UNITY is up-to-date, fearless, straight, forthright, upright, and downright. UNITY never shuffles (not even when it is wrong), or snivels, or sits on the fence watching the cat jump. I like it none the less for the pin and the bludgeon handy on either side of the editorial table—the pin (of satire) to prick the balloons of humbugs, and the bludgeon (of sincerity) to club the policies of rascals. As to the future, I can desire no change either in principles or practice. Just let it go on its apostolic career as a terror to evil-doers and a praise to them that do well. I can hardly realize that it has reached the mature half-century of years; it carries with it so much of boisterous boyhood. Perhaps that is why I like it so well and why, from the height of my own seventy years, I am stimulated by its perennial youthfulness. The future is with the young and therefore the future is with UNITY.

WALTER WALSH.

London, England.

France

C'est de tout cœur que je salue le cinquantième anniversaire d'Unity. Je ne le connais pas depuis si longtemps, seulement depuis la guerre. Mais cela m'a suffi pour l'apprécier. Il nous a donné deux grands exempls. Il est la première revue américaine, du moins à ma connaissance, à avoir entrepris la lutte contra la propagande de guerre. Et il est le premier à avoir lancé la proposition de M. Levinson sur la mise de la guerre hors la loi. Son Editorial et ses Jottings s'inspirent de cest esprit de libre examen et d'ironie à la Voltaire dont la France était autrefois si fière, mais qui y sont plutôt rares aujourd'hui. Espérons que lorsqu'on

*Some of our foreign correspondents are too far away to be heard from in time for this special number. We expect their messages later, and will publish them in later issues.—Ed.

fêtera le centenaire d'Unity, *l'Homo sapiens* aura fait quelques progrés dans la voie de la raison.

G. DEMARTIAL.

[Translation.]

It is with all my heart that I salute the 50th Anniversary of UNITY. I have not known the paper very long, only since the war. But this has been sufficient for me to appreciate it. It has given us great examples. It is the first American review at least within my knowledge to have undertaken the battle against war propaganda. And it is the first to have launched the program of Mr. Levinson upon the Outlawry of War. Its editorials and its jottings breathe that spirit of free inquiry and irony "a la Voltaire" of which France was once so proud, but which has now become decidedly rare. Let us hope that when the centenary of UNITY is celebrated, *Homo Sapiens* will have made some progress on the road of reason.

Germany

During my residence in New York from 1913 to 1920 I became acquainted with the Community Church and through it, with that splendid progressive periodical UNITY. It appealed to me greatly during those days when most of the press was "muzzled" and the news very much colored one way or the other. Since my return to my native country I have been able to keep in touch with liberal thought in the United States through this periodical and I appreciate both it and its contributors greatly. It is a constant source of inspiration to me to try to put into practice here in Germany the principles for which UNITY stands. I congratulate UNITY upon the completion of its first fifty years and wish for its further useful life the recognition and success which it so sincerely deserves.

THEODOR HAHN.

Heilbronn am Neckar.

Hungary

UNITY has been to me and to the many friends who have read my copy from time to time a living Gospel of Peace, Brotherhood and Goodwill. Before the War for many years in England it helped me to mould my thoughts and opinions, strengthen my convictions and principles towards a World Peace and a World Brotherhood. All readers must recall with gratitude and reverence the great teacher and guide, Jenkin Lloyd Jones. His was a noble and pleasant task in the pre-war days when we all thought ourselves Christians, idealists, peace-lovers and brothers of men of every race and creed. Then came the great tragedy of the World War and yet UNITY kept true and firm to its international message of Peace and Justice. Its leader, Jenkin Lloyd Jones, never wavered; he encouraged the faint-hearted and led on a faithful minority, even though he had to suffer ostracism, public and private. He saw many weak-kneed leaders of so-called progressive religious thought depart one by one from their former teaching and preaching and ideals. We can never forget that UNITY opened its columns (at this time and since) to many who were denied expression even in liberal journals on account of their pacifism and their adherence to the Gospel of Brotherhood and Love, and one of these heroes and saints was our late revered friend, Charles Dole, who for a time had to suffer at the hands of his former comrades in the cause of the universal love of God. Many who called him "traitor" have lived to see that Charles Dole was right and that he was a real disciple of Jesus. UNITY kept the flag of Peace flying during the whole period of the war and it did not print on its front page as a kind of religious slogan those phrases we so glibly use and read and sing *"The Fatherhood of God," "The Brotherhod of Man,"* but it sincerely acted on them, taught its readers to live them in daily duty and even faced its Jerusalem for a period and heard the cries of its enemies, "Down with it."

While other religious journals upheld war as righteous and a thing done to the glory of God and despised the Pacifist and even at times taught the gospel of Hate, yet UNITY shone forth as a star to guide those who believed it was Godlike to love one's enemies and to carry out the commandment "Thou shalt not kill."

We can only thank God for UNITY's fifty years of service in the cause of truth and be thankful to the present editors and staff and send our birthday greetings. To one like myself who, since the war ended, has lived in one of the non-victorious countries and seen the awful aftermath of war in Hungary, the cruel tragedy of the peace, the injustice, the enormous poverty and suffering, the terrible years of the depreciation of the currency, and the despair of the whole nation, it has been a Godsend to receive UNITY week by week and see it pledge itself to the cause of justice. UNITY is stronger than ever today and it is a journal in which one may read unbiased reports about Central Europe, India, Russia and China, or any country, even its own, where there is any wrong or oppression or injustice.

Such a paper has a bright and hopeful future, for thoughtful people today want to read of sympathy with all, great or small, in every land; a paper that teaches the way not of war but of peace (who can forget UNITY's recent advocacy of the Outlawry of War); not of a narrow nationalism but of a wider internationalism; not of hatred but of love. It never did and never will teach of a God who takes sides in days of war, but it tells its readers of the great all-loving God who asks of us all service in the cause of peace and brotherhood, and it is to be our duty, our work and our joy, to make the Kingdom of God on earth a living reality. The world today needs such a paper as UNITY, for it knows no distinction of Christian or Jew, Mohammedan or Buddhist, black or white, conservative or liberal, ally or enemy. It lifts men above these things into that larger world of thought where we feel the belief in the Fatherhood of God means we are one in our human brotherhood. May UNITY grow ever prosperous and brave the storms another fifty years, and so long as it stands for Truth, Justice and Love, God's blessing will rest upon it and on all who labor in its behalf, and in the cause of freedom of speech, pen and worship. "Fifty years young" is our thought as UNITY goes forth toward its century.

FREDERICK HANKINSON.

Budapest, Hungary.

Russia

To UNITY

I am living in the harbor of a large city.
From West and East the boats are coming.
Day and night I listen to the roaring
waves. Wild wintry wind is blowing
the flags of many lands.

Folks of different colors I meet every day.
Do they know what is UNITY?

* * *

I am tired, ready to despair.
I am waiting and waiting for the little
package that must come from across the ocean.
Merciless and frenzied is the wintry sea.
At last a mail man shivering with cold brings
me the little package with a foreign stamp on.
One glimpse, one glance over the pages
brings something of peace.
O UNITY, dear old friend of mine,
You bring hope, revive the faith,
soften pain; you kindle the fire of idealism,
You are in that little package with a foreign stamp on.

* * *

The wind is high and the sky grey.
The sea is frozen and the hungry seagulls cry.
I am sick and sad and lonely . . .
Again comes the little package with a foreign stamp on.
Impatiently I tear the envelope and turn the pages.
Once more you, UNITY, are doing noble work.
My tears are dry, you give me new ideas, new start in life.

* * *

May those packages with the foreign stamp on
be countless; may they reach people of all colors,
of all creeds, of all lands, uniting all, proclaiming
peace to tired men on earth.

ALINA HUEBSCH.

Odessa, U. S. S. R.
January, 1928.

Messages from Our Contemporaries

"The Christian Register"

It gives me the greatest satisfaction to send congratulations to UNITY, which in genius, purpose and spirit is closest in relationship to the *Christian Register* of all American journals, on this fiftieth anniversary of a magnificent history which is without blemish against honor, truth and courage. Neither yesterday nor today has it counted the cost before it has spoken instant indignation against wrong. Particularly when the wrong is against the weak, UNITY's pages have flamed with the passion of righteousness. The mightier the forces of evil the greater the resolution of its fearless appeal to absolute justice. Nations have felt its prophetic force and great leaders have been influenced by its wise and unfeigned convictions. UNITY has grown with the changing world and long before editors have known the way the editors of UNITY from Jones to Holmes with their associates have discerned the new issues with marveous understanding and written with unhesitating candor exactly what they have thought. There is in fact no paper in this whole country which is as outspoken, or reckless of consequences as UNITY, and the most decided occasional opponent of its opinions rejoices in its invigorating convictions and its inspiring sincerity. We who belong to the household of religious freedom are continually beckoned on by UNITY and sometimes imperiously commanded not to lag. It is good for us. We open its pages each week and are sure to learn the world is with us, and that we must redeem the evil time, and make brotherhood and democracy the fruit of our religion of love and truth. If the pure reformer's heart and mind seem predominant in its message, it is only seeming. For UNITY knows equally well how to love the good, the true, and the beautiful ardently with the insight of the Evangel and the Saints. Go forward under your unfailing star!

ALBERT C. DIEFFENBACH, Editor.

"The Christian Century"

And so UNITY is fifty years old! I cannot believe it. It has not a single symptom of being a semi-centenarian. Even the wisdom which its pages contain is the wisdom of youth—free, aspiring, militant. And as for its other characteristics—its liberality, its trenchant style, its close and vital touch with contemporary life—well, my guess would be that it is just twenty-one! It seems to be evermore coming of age, and incapable of getting old. Not that fifty is old—goodness, no! But fifty is sedate and conventional and just beginning to be reminiscent. And UNITY is none of these.

Ah, yes it is. It is reminiscent. But its reminiscence is no mark of age; it is a mark of sound filial feeling and of loyalty to a rich inheritance. For Jenkin Lloyd Jones was one of those rare men who project themselves far into the future. He was a kind of founder of a dynasty of the spirit. You are not done with such a man when he dies. Death seems to have no dominion over him. And in the case of Jenkin Lloyd Jones you have a man who keeps right on living in the spiritual children whom he begot. UNITY is the carrier and symbol of this heritage. In its atmosphere we still have fellowship with the great soul who founded it and made its pages, for all their modesty, a moral dynamic of far-reaching influence.

It was only in the later years of his life that I came into any degree of personal friendship with Mr. Jones. But from the day I set foot in Chicago—thirty years ago—his name commanded my veneration and his mind and ideal gave me inspiration. How we miss him! I think he was Chicago's Isaiah among all her prophets. No one in the long and distinguished line of our city's great preachers has left so deep an impression as he. None of them combine so well the authority of public utterance with the ministry of constant and dependable team work. He could be counted upon to say the great word, but he could also be counted upon to be present when it was needed to do the great deed. The very recollection of him holds our civic conscience from utter despair in these days of Chicago's moral humiliation.

John Haynes Holmes is the true Elisha for this modern Elijah. The mantle which fell from the ascending chariot fits perfectly the shoulders of the successor. And so UNITY carries on the prophetic work.

I love UNITY. I do not see how I could keep editorial or spiritual house without it. Indeed, I have to have two copies—one at my home and one at my office. My remissness in bringing home the office copy became such a just cause for repeated and uncomfortable complaint from the other half of our household that I asked for a second copy to be sent regularly to the home. I read it all. I am always stirred and helped. I plagiarize much of it—that is, it would be plagiarism but for the fact that I completely absorb into my own thought the insights which I receive from UNITY, so that I myself cannot tell where UNITY ends and I begin. God bless UNITY, and John Haynes Holmes, and Mrs.

Jenkin Lloyd Jones, and every heart and mind and hand that keeps alive this potent organ of truth and tolerance and peace!

CHARLES CLAYTON MORRISON, Editor.

"The Nation"

The Editors of the *Nation,* now in its sixty-third year, send their congratulations to UNITY on its achievement of its fiftieth birthday. It is a half-century to look back upon with pride and satisfaction during most of which, of course, the paper echoed the rugged and vigorous personality of Jenkin Lloyd Jones. There was a noble American, brave, downright, truth-telling, one who had in his youth passed through the hell of the Civil War to a clear-cut understanding of the brotherhood of man and the spiritual unity of all mankind. It is no disparagement of the present conductors of UNITY, to whom the Editors of the *Nation* are tied by unbreakable bonds of friendship and gratitude, to say that this hour more than ever needs men of the Jenkin Lloyd Jones type, when the nation is setting its feet upon many a pathway that leads not to glory but to despair. This very fact makes it essential that UNITY should be preserved to carry on its great work for another fifty years.

OSWALD GARRISON VILLARD, Editor.

"The New Republic"

I congratulate UNITY on its half-century of useful life. It should always remain as a living witness to the ideals and the services of its founder. What Jenkin Lloyd Jones meant to this country and to Chicago can only be told in the future. He was a leader in every cause looking toward the liberation of mankind, and making a better world. We miss him sorely in this community, and are grateful to those who keep alive his spirit in UNITY.

ROBERT MORSS LOVETT,
Associate Editor.

"The Survey"

I have a small boy's remembrance of the World's Fair at Chicago—the Columbian Exposition of 1892-3. It was my first glimpse of what Edison's invention was to mean—the sky pricked out by electric lights that outlined the courts and peristyles, the towers and graceful buildings of the White City. To a small-town visitor it was sheer delight in its contrast to the forbidding masses of smoke-blackened urban landscape, thrown up by the rising industrialism of the Mississippi Valley.

As I look back on it, it stands as a symbol of what went forward for many of us who grew up in the Middlewest in those years. Here a governor, there a mayor; here a settlement worker, there an educator; here a business man, there a labor man, gave us new and dynamic leadership. The social movements they set going riffled along our horizons like incandescent bulbs in the hands of the men and women who took part in them. They augured a day of glowing cities, more humanly gracious commonwealths, a fairer America for Lincoln's plain people.

As preacher in Chicago, Jenkin Lloyd Jones was such a light bringer. As editor, his was a circuit riding in a new sense. And the editorial currents he set going in UNITY half a century ago, re-invigorated by the new leadership of new days, prick out for us new sky-lines of aspiration and common purpose.

PAUL U. KELLOGG, Editor.

"The World Tomorrow"

And so fifty years have passed! What decades they have been! It is doubtful if in the entire world there is another journal with so consistently an untarnished record as that maintained by UNITY. Even in hours of darkest gloom its light has shone steadily. May UNITY live for another half-century and continue its crusade against superstition, bigotry, hatred, strife and war.

KIRBY PAGE, Editor.

"The Christian Leader"

Vivid, brilliant, magnetic personalities speak through UNITY and therefore the paper speaks. In its power to grip our attention, it stands in a class by itself. It gets itself read, talked about, thought about. Sometimes we must add, fought about, but in that is its success. Jenkin Lloyd Jones and John Haynes Holmes always will be remembered in the field of weekly journalism. Because he is unlike the founder but equally frank, fearless and able, the present editor has achieved his great success.

For fifty years UNITY has attracted and held in its service minds far apart in belief but close together in spirit. It has earned the right to use its great name.

We honor the memory of Jenkin Lloyd Jones, we salute his successor as a man we need in the world today, and we wish UNITY continued success.

JOHN VAN SCHAICK, JR., Editor.

"Zion's Herald"

Regularly each week for several years UNITY has reached the editorial office of *Zion's Herald.* I now hear that it has completed a half-century of genuine religious service.

I never turn over its pages without finding trenchant paragraphs which give me a new vision of truth or stir my soul to a new sense of high obligation to my fellow men. Very frequently we quote from UNITY in *Zion's Herald,* thus passing along its message of strength and helpfulness. UNITY is never cowardly, and it always manifests insight into the great problems that confront present-day humanity.

What a wonderful pioneer was Jenkin Lloyd Jones, who served as its editor during the first four decades of its existence! He belongs in the list of the prophets, and helped mightily to enlarge the horizons of his fellow men. You are in the succession and in no wise are compromising the original purpose of the paper, but rather are applying the fundamental principles of brotherhood, freedom, and justice in new and heretofore unfamiliar situations.

Congratulations on the fiftieth birthday of a truly great journal of religion!

L. O. HARTMAN, Editor.

"The Standard"

Thank you for kindly including me among those whom you are asking to express appreciation of Mr. Jenkin Lloyd Jones.

What I can best say is that Mr. Jones was the first person in America to whom I presented a letter

of introduction on arriving in this country in 1913. I was deeply impressed by his cordial kindliness, and by the evidences I met with of his great influence for good. But perhaps what struck me most (as being a personal experience) was this: He invited me to sit in at a lunch which the women workers of his congregation were giving him on his return from summer vacation—it was a busy man's easiest way to find a chance for a conversation. Then the women, every one of them in turn, got up and spoke, each for exactly two minutes by the clock. Each had a story to tell or a joke to make, or a greeting to give, and each did her bit, and sat down on the very second of her time limit as though shot. It was a revelation, to a newcomer in America, of the American woman's capacity to achieve efficiency in speech. But I surmise it was more. It was evidence of the influence, at once stimulating and disciplinary, which Mr. Jones had acquired over the women who worked with him. They loved him, and he them, but here was no sentimentalism, only a strict common devotion to beloved ends.

GEORGE E. O'DELL, Editor.

"The Christian Union Quarterly"

I am grateful for the privilege of sending a word to UNITY on the occasion of its fiftieth anniversary. The first time I met Dr. Jenkin Lloyd Jones was at Abraham Lincoln Centre many years ago and I was taken there by a Chicago friend. I was immediately drawn to him by his gracious spirit and I recall distinctly the conversation on the prophets for better days, especially his delightful words about Ruskin and Emerson, both of whom I had followed closely in my own understanding of a better world.

In 1914, when Mr. Carnegie endowed the Church Peace Union of New York, among the twenty-nine trustees appeared the name of Jenkin Lloyd Jones. At its first meeting our acquaintance was renewed and then a few years later came an experience which is vivid in my memory today. At first the trustees of the Church Peace Union regretted that so many peace societies had gone over in support of the war and in consequence of their position a resolution was passed that the Church Peace Union would not do this, at the same time leaving its trustees free to act individually, but after the United States went into the war the sentiments of the trustees changed.

An announcement was sent forth for a called meeting, when it would be proposed that the Church Peace Union put its income at the disposal of the Government and the trustees themselves volunteer their service to go out and speak for the moral aims of the war. The spirit of the occasion was tense. We sat in a circle. One after the other of the trustees spoke favoring the action. When Dr. Charles E. Jefferson was reached he made no response, but looked out of the window, his head resting on his hand. Several others spoke in support of the action, and when Dr. Jones was called he sprang to his feet with the agility of a boy. With kindness and firmness he went on record as uncompromisingly opposed to the action. Several others followed supporting the action of the trustees. Then came our Quaker friend, Dr. Hull, who, like Dr. Jones, opposed the action. Others followed in support of the trustees. I was the last of the group. I lined up in opposition to the action. When the meeting was over Dr. Jones came over to me and said, "A Unitarian, a Quaker, and a Disciple are standing for the Gospel." It was one of the greatest occasions I ever attended because of the issue and high character of the men who shared in it, and out of the meeting emerged the prophet Jenkin Lloyd Jones. From that time our friendship grew warmer and when he passed away I felt a prophet had gone from us, but his spirit was still here.

UNITY has expressed that spirit in a fashion that delights me every week. Many papers come to my desk, but never a week passes without my reading the interpretation of life and spiritual possibilities on the pages of UNITY. I rejoice in its continued heroism and heartily send my congratulations on the occasion of this anniversary, both because of Jenkin Lloyd Jones and John Haynes Holmes.

PETER AINSLEE, Editor.

"The Jewish Tribune"

It gives me genuine pleasure to congratulate you on the occasion of the Fiftieth anniversary of UNITY. The work you are doing through this publication founded by Dr. Jenkin Lloyd Jones is of the greatest value to all those who want to see America really free and democratic, holding fast to the ideals of equality, disarming racial, religious and class prejudice and hate. You are serving your fellow men nobly, even as Jenkin Lloyd Jones did.

I had the privilege of meeting Dr. Jones on Henry Ford's peace ship, in 1915. I then had the opportunity of learning to know his passion for peace and righteousness and the unity of nations. I heard his sane prophetic utterances in Norway and Sweden, in those dreadful days of madness and slaughter, when the Allies and the Central powers called upon the same God to help them destroy one another, and when neutrals turned pale at the mere mention of peace, because war was to many of them a paying proposition.

Such courageous spirits as yours and that of Dr. Jones help to keep the world from plunging into the hopeless madness of ultra-chauvinism and hate that necessarily leads to the horrors of war.

HERMAN BERNSTEIN, Editor.

"The American Israelite"

I wish to bring my "measure of barley" to the celebration of the fiftieth anniversary of UNITY.

I knew Jenkins Lloyd Jones only slightly, but I believed him a great example of what a ministry could be at the hands of an honest, idealistic and thoughtful man.

I have read UNITY for many years and still read it. I shall continue to read it as long as it continues to bring me the personalities and the fine hope for man it has always conveyed to its readers.

May I extend to its editor, John Haynes Holmes, and to his colleagues, my sincere good wishes and the hope that they will be granted pentecostal powers over the minds of men.

JONAH B. WISE, Editor.

"The American Hebrew"

UNITY, that enlightened organ of liberal opinion, founded by Jenkin Lloyd Jones, has steadfastly striven for those ends of concord which the wise know to be the bulwarks of civilization. Stressing the importance of peace among nations and of amity among men; up-

holding those liberties which make our souls free; and striving toward the end of religious ideals, common to all creeds, has made UNITY an eloquent spokesman of the best thought in contemporary American idealism.

ISAAC LANDMAN, Editor.

"The Arbitrator"

When I first subscribed to UNITY under the editorship of Jenkin Lloyd Jones, there came with each issue of the paper the sort of thrill obtained from looking up at towering mountains. No such heights had ever been imagined by me. Religious papers had previously meant the stultifying boredom of being assured that we poor sinners could be saved only by the blood of the Lamb. Nine years' perusal of UNITY has convinced me that the world can be saved by the sweat of its editors.

WILLIAM FLOYD, Editor.

"The Crisis"

It is the privilege of few periodicals of public opinion to voice their message for half a century. UNITY has reached this landmark. And it was enabled to do so chiefly through the personality and faith of Jenkin Lloyd Jones who edited it for nearly forty years.

I had the privilege of speaking at the Abraham Lincoln Center while this great man was at the height of his career. I remember his vitality, his faith, and his fearlessness. He was willing to discuss the plight of the American Negro, in a day when the most vociferous were curiously silent. He stood openly and unselfishly in his pulpit and in UNITY for Democracy in America which would include even black men. He welcomed black members to his church and Forum, and it is perhaps for this very reason that UNITY has outlived many more pretentious periodicals.

May we not wish it another fifty years of good work.

W. E. B. DUBOIS, Editor.

"The Messenger"

Permit me, on the Half-Century Anniversary of UNITY, to express my sincere appreciation for the constructive and creative vision this publication has maintained on stirring and vexatious problems of world peace, religious tolerance and race. Be it said to the great credit and distinction of its founder, Mr. Jenkin Lloyd Jones, that everywhere one may go the ideals of freedom, fellowship, love and spiritual unity, religiously and relentlessly set forth in the pages of this unique magazine, are influencing the lives of men and women.

I have found the spirit and life of Mr. Jones, its founder, helpful and inspiring in the intense, fierce struggle for human freedom which the militant idealists of the world are trying to achieve.

Kindly accept my greetings and felicitations for a larger, bigger life. There is no individual in America whose heart and talent more fully consecrate him to the great spiritual task and tradition so nobly and beautifully projected by Mr. Jones than the present Editor-in-Chief, Dr. John Haynes Holmes, whose high constructive stand on race, peace and a larger economic and social freedom challenge the admiration of the entire world.

A. PHILIP RANDOLPH, Editor.

A Reprint

Thirty years ago, when UNITY was celebrating its Twentieth Anniversary, Mr. Jones printed certain lines which were written at his desire for that occasion. They are reprinted below. If the readers of UNITY today will look, as they should, upon the word "God" in those lines as a word poetic; as a symbol of man's age-long moral and spiritual striving; a symbol that has "drunk transcendent meaning up from the by-gone passion of unnumbered years";—and if at the same time they will read "fifty" for "twenty" where the latter word is used,—the verses will be just as appropriate now as they were in 1898, and as they perhaps will be after another century, unless UNITY's dream and labor for the world shall quicklier come alive than at times to-day seems likely:

God's Mariners

I

Twenty Years Past

A voyage such as vessel never knew,
Forth-starting on a cruise but dimly planned,
Provisioned meagrely, though ably manned,
And steadfast, as each heavenly beacon grew
Revealing whither—through horizons new!
A course with rocks and shoals on every hand,
And lading, some have feared, to No-Man's-Land!—
Though ever overhead the heavens were blue!

Yea, and God's winds have kissed the prow through all,
Till crew and steersman feel the chilly air
Grow warm at last, and thus have strength to cope
With what may yet remain of tidal wall.
Far in the wake has faded Point Despair;
Yonder, ahead, looms up the Cape, Good Hope.

II

Twenty Years to Come

On shore—oh, hungry eyes with yearning gaze!
On shore—oh, eager and beseeching cries!
"Sail on, you sailors, where high dreams arise,"
They call, "and bring us to the better days!
We droop amid these sordid works and ways,
Where social greed and hungering for the skies
Becloud men's sight to Being's loftiest prize!
Sail on, till entered are Gods palm-fringed bays!"

Yea, gallant barque! though twenty years you sail,
Add twenty more, and twenty more to that,
And Hungry eyes on shore shall follow still!
For yet shall spirits faint, and faces pale,
And many a human dream fall prone and flat,
Ere we have fathomed truly God's high will.

JAMES H. WEST

The Hand-Clasp of Friends

The Senator from Idaho:

Editor of UNITY:

I am happy to send you a word of commendation for UNITY, and I send it with a deep appreciation of this splendid publication. I have been a reader of it for many years. Its unfailing courage and its all-encompassing humanitarism, its ideals, never forgotten and never betrayed, give it a high place in the journalism of our day.

I wish for it continued and still greater success.

WM. E. BORAH.

The Senator from Wisconsin:

Editor of UNITY:

It is with a deep sense of appreciation of its splendid record of service to humanity, that I congratulate you on the occasion of the half-century anniversary of UNITY.

Jenkin Lloyd Jones was the type of a great man whose personality endeared him to people in all walks of life and to old and young alike. It was my good fortune to attend for a time when I was a lad, the Hillside School, taught by the Lloyd Jones sisters. It was located in the valley where the Lloyd Jones family had settled in 1843. It was not far from Tower Hill with its commanding view of the Wisconsin River, where the friends of Jenkin Lloyd Jones came in summer for rest and recreation and to attend the school of liberal thought of which he was the moving spirit.

My recollections of the tremendous earnestness, intellectual power and eloquence of the preacher are mingled with the memory of the twinkle in his eye, of his understanding and affectionate talks to us about our sports and fair play and of his friendly comradeship and sympathy with all our undertakings.

Always he taught the gospel of good fellowship and brotherly love and deplored hatred, prejudice and war. His writings and books and UNITY preserve his great message to mankind. Those who knew him personally have a rich heritage beyond words to express. He was greatly beloved and revered by all the members of our family. His support of my father by his voice and pen was at all times most helpful and inspiring.

UNITY is a living tribute to the spirit and work of its great editor and founder. It is an indispensable family paper—informing, fearless and progressive. This fiftieth birthday celebration will bring to you and those cooperating with you to maintain the high standards and excellence of UNITY, world-wide expression of encouragement and praise, and I trust the awakened interest will bring the greatly increased circulation which the thinking public owes to itself and to UNITY.

ROBERT M. LA FOLLETTE, JR.

The Senator from Michigan:

Editor of UNITY:

I take delight in contributing my bit to the 50th Anniversary Celebration of UNITY, founded and edited by Jenkin Lloyd Jones. I wish I could be present at the 100th Anniversary. No doubt UNITY will be even more inspiring and helpful during the next fifty years than it has been during the past.

In May or June, 1884, the Unitarian Church of Big Rapids, Michigan, was dedicated. After the lapse of nearly forty-four years I recall the very long and comprehensive prayer of Jenkin Lloyd Jones. It was a beautiful prayer and from that day to this, I have read his books, sermons and lectures. I am a hero worshiper and Jenkin Lloyd Jones is one of my heroes.

His sanity in education and religion was constitutional, an integral factor in his long and useful life. Again and again I have read to the students of the Ferris Institute his philosophy of sane living.

Jenkin Lloyd Jones was more than a Unitarian. His religion was not sectarian, it was all inclusive.

He was an educator in the highest and best sense. For him education was something more than schooling, it was life and began with the first breath of humans and ended with the last breath. Of course he recognized the value of schools in promoting education.

He was a man of many interests—a world citizen—devoted to the welfare of all races, of all mankind.

I am not competent to determine the rank of our good friend in the annals of the great. For me he has been a constant source of inspiration. In my heart and memory he shall live.

WOODBRIDGE N. FERRIS.

America's Poet Laureate:

Editor of UNITY:

Every forward-looking man should be happy to speak a glowing word concerning that great soul, Jenkin Lloyd Jones. His good deeds were legion. For one thing, he lifted UNITY as a far-shining torch on the dim path of man. He was a tribune of the People. We send him hail in that "better country," in that Next Frontier of the Mystery.

EDWIN MARKHAM.

The Founder and Head of Hull House:

Editor of UNITY:

For many years the weekly appearance of UNITY in Chicago was a constant source of inspiration to hundreds of people who were in sympathy with its purposes and who were greatly cheered and stimulated by the contact it gave them with the wonderful personality of Jenkin Lloyd Jones. He not only formulated our general aims more carefully than we could have done for ourselves, but he constantly led his readers into wider understanding of those aims. Just as Mr. Jones insisted that large classes of lay men and women should continually study the history of religion and philosophy because the subject was so important and an understanding of them was a necessary preparation for life, so through UNITY he stressed and illustrated year after year the spiritual growth of mankind, in distinction to other progressive journals—equally worthy perhaps who were devoted to the intellectual, economic or political aspects of life. I thought of Mr. Jones many times while I read the Gandhi articles and quite longed for an opportunity to talk with him of this wonderful personality who has stated once more the authority of the spirit in life's affairs.

JANE ADDAMS.

The Head of the House on Henry Street:

Editor of UNITY:

None but an insensitive person could be indifferent to the fact that UNITY has lived through the vicissitudes of a changing world without impairing its principles by any expression because of expediency. The editorial board, representative of the founder, have steadily retained his platform.

I send my congratulations though I feel it presumptuous for an individual to do more than to indicate the gratitude of many for the steadfastness of those who have kept close to Jenkin Lloyd Jones' ideals through all the years.

LILLIAN D. WALD.

General Secretary of the National Consumers' League:

Editor of UNITY:

It is good news that the 50th Anniversary of UNITY is to be celebrated.

Well do I remember what reinforcement UNITY's readers at Hull House found in its columns during my seven years sojourn (1892-1899 inclusive) in that "center of hospitality for people and for ideas."

The ideal of hospitality for ideas has been UNITY's lode-star throughout its eminently valuable half century. To that I am glad to bear witness.

Never was this more true than today, and never were courage and welcome to unpopular causes more urgently needed!

FLORENCE KELLEY.

Preacher, Teacher, Author of "Jesus Christ and the Social Question" and Other Books:

Editor of UNITY:

I welcome the invitation to express my appreciation of UNITY, and I cherish the happy tradition of its founder's life and work. I am one of those lingering survivors of an earlier epoch who find something to rouse their dissent in almost every issue of UNITY, and who recall the admonition of Clough:

Old things will not be therefore true,
O Brother man, nor yet the new.

When, however, the issue is one of Freedom, or Fellow-

ship, or Character, I wish to be counted in that fearless company whose radicalism is pledged to nourish the roots of stable religious unity. Jenkin Lloyd Jones was at once a militant radical and a spiritual saint, and to maintain the work of his self-effacing life for fifty years has been a triumph of editorial fidelity and of religious liberalism. UNITY is a spiritual tonic,—pungent, but wholesome for conservative constitutions.

FRANCIS C. PEABODY.

Bishop, Saint, and Heretic:

Editor of UNITY:

Among the religious papers UNITY is placed first by me because its great founder, Jenkin Lloyd Jones, and I agreed in the conviction that we cannot have a better world while we have one of classes arrayed against each other, and because I stand with those who have succeeded him in their opposition to war and efforts for peace.

UNITY always carries fine editorials. I know of no paper which has so many of them in the course of a single year.

UNITY will live an increasingly great life as long as its aims and its success in commending them remain what they have been.

Long before UNITY has lived another fifty years a new world will have taken the place of the old one. It will be a classless, cooperative world such as Jenkin Lloyd Jones hoped and worked for, one in which every man, woman and child will have an opportunity to make the most of life for self and of helping others to do so for themselves.

With reverence for the memory of Jenkin Lloyd Jones as the founder of UNITY and warm congratulations to all to whom we are indebted for its continuance, I am

WM. M. BROWN.

Distinguished Citizen and Peace Maker:

Editor of UNITY:

I came to know Jenkin Lloyd Jones and UNITY as soon as I knew Chicago. That was four or five years after I came home from my studies in Germany, which was about the time UNITY was born. It was at the end of 1883 that I went to Chicago on my first western lecture tour, which tours were pretty regular for several years. Jones was the central figure, recognized as such, in that remarkable group of men who were the leaders of the Western Unitarian Conference in its palmy and prophetic days. All those leaders were his friends, and all became my friends,—Frederick L. Hosmer, William C. Gannett, James Vila Blake, Charles W. Wendte, Henry M. Simmons, Mrs. Celia Parker Woolley, J. T. Sunderland, John C. Learned. It stirs my blood to write their names. They stood for a new emphasis in our Unitarian life and thought and at that very time they were distinctly under suspicion at the denominational headquarters in Boston. I was conscious of the tension at the convention in Cleveland in 1883. I chanced to be giving a course of lectures at the time at the Cleveland church. Hosmer was the first of the group to take me in—and I was invited to speak at the conference and met many of those present. I knew more of the strain later in Chicago, and saw how the western movement revolved around Jones and UNITY.

It was by that group of men that I was chiefly welcomed in the West in those days; they greeted me, paved the way for me, and with William M. Salter, Henry D. Lloyd, and Jane Addams, then just dawning on the horizon, furnished me my platforms, created my audiences, and took me into such a hearty and inspiring fellowship as made Chicago and Western Unitarianism red-letter words for me for many a year.

Salter's church was the Ethical Society; and it was before that society that I gave my first lecture in Chicago, a lecture on Martin Luther. Salter was my long-time friend and he was Jones' good friend. They called their churches by different names, but in the fundamental thing, it was six of one and half a dozen of the other. Jones stood a little closer to Emerson and Theodore Parker, emphasized more strongly the thought of God and immortality, as I did; but Salter had just as good wings as Jones, although he didn't use them as regularly.

I name Emerson and Parker especially, and might add Channing, because these were the subjects of constant study and tending, under Jones' guidance, at the Abraham Lincoln Centre and in Chicago. The observance of the Parker centennial in Chicago in 1910, arranged by Jones with the Rabbi Hirsch as his right-hand man, and to which Wendte and I went out from Boston, was a more stirring commemoration than that in Boston. I know of no other place where the whole period, in which Jones and his friends were leading actors, is so well depicted as in Wendte's new autobiography, "The Wider Fellowship," in the first volume of this work, in the chapter giving the account of Mr. Wendte's studies at Meadville, is a most touching account of his first acquaintance there with Jones, given in a letter to Edward Everett Hale.

Jenkin Lloyd Jones was one of the noblest men I ever knew, and one of the most remarkable. He was a religious genius, and for that matter many other kinds of a genius. His style in those days was not the style of some of the wise men from the East. I remember the indignant word of William C. Gannett concerning one of them who had been much in Chicago: "That man never knew Jones, never saw him." Those who did know him knew his greatness. If Western Unitarianism then had a bishop, it was Jenkin Lloyd Jones ordained to the post by common consent. He was for years of course the executive secretary of the Western Conference; and his activities in that capacity, while he was at the same time carrying on the work of his own pulpit and parish, were prodigious. It ought to be said that any coolness toward him and his Western associates on the part of some of the Eastern men rapidly passed; and in his later years no man was more warmly welcomed than he on his too infrequent visits to Boston and its church meetings.

The Abraham Lincoln Centre did not exist in the days I have spoken of; that was the realization of a long dream, a dream with hands. All Souls Church was at the corner across the street. The name, Abraham Lincoln Centre, reflects not only Jones' profound love and honor for Lincoln, but his profound and persuasive patriotism. He never forgot the Civil War, and what it stood for, nor his own part in it as a mere boy. I remember how once in Chicago he took me to see a panorama of the Chattanooga battlefield, and his eloquence as he made vivid the story, of which he had been a part.

But he hated guns and war and the whole military business, and it was our common conviction on this subject that solidified our friendship. Before the Chicago National Peace Congress met in 1909, he and I had met Jane Addams, Dr. Thomas and a few others, at Hull House to talk up a Chicago Peace Society; and by the vigorous co-operation of Charles E. Beals, who came out from the American Peace Society to organize that great Congress, the Chicago Peace Society came into being. UNITY was almost its organ from the start.

Christianity and religion were good for nothing, as Jenkin Lloyd Jones saw it, unless they were devoted to the establishing of the Kingdom of God on earth. That meant brotherhood, it meant unity, it meant looking beyond superficial differences to the heart of things. Every man who loved God and his brothers belonged to Jones' church and he to theirs. UNITY was the great word with those Western men. They called their new hymn-book, with which Hosmer and Gannett had most to do I think, *Unity Hymns;* and few better hymnals were ever made.

Nobody should forget that Jones was the real author and driving power of the great Parliament of Religion at Chicago in 1893, whose outcome was so inspiring and so wonderful and which had a spirit and potency so much more dynamic and prophetic than the recent Church Conference at Lausanne; and I fully recognize the good spirit and the good achievements of that Conference. Jones would have recognized them; but he would have recognized with keener interest the work going on at Geneva.

Religion, politics, literature, art,—he was the servant and apostle of them all; for all were integral factors in the great unity of human life and history.

One thinks of him as citizen quite as much as one thinks of him as preacher, just as one thinks of Edward Everett Hale. It is by a fine poetic fitness that our first glimpse of Jones in Mr. Wendte's book is in a letter he wrote to Dr. Hale telling him of his discovery of this rough diamond in the Meadville school. "It's such timber that our Collyers are hewn out of," he wrote; "thank God that we have got more of such material to fashion *men* from. With all their differences, there were really great resemblances between Jones and Dr. Hale. Their's was the same untiring devotion, the same unselfishness, the same public spirit, the same miscellaneousness. Each

in his place was "chief of good works." They were always starting things, and following them up. They always had a finger in the pie whenever there was a chance that something could come of it. Dr. Hale always wanted an organ. So did Jones; and he got it in UNITY.

I think it was Gannett who gave UNITY its name; but it was Jones who really created it, who kept it alive, often at great personal cost, as long as he was alive. It is his best monument. It must be kept forever—as it is today in the hands of Mr. Holmes and those who revere its founder's memory—the organ of freedom, fellowship and character in religion, of brave and honest politics, of the rights of all men and women, and of an orderly, just and fraternal world; and it must honor and follow him by giving ever the glad hand to every sincere and faithful servant of humanity, and by speaking the truth with power, with patience, and with love.

EDWIN D. MEAD.

The Leader of the Society for Ethical Culture:

Editor of UNITY:

I thank you for the opportunity afforded by your letter of the 20th inst. to send greetings and congratulations to UNITY on the day of its fiftieth anniversary. UNITY has not only had the name but the thing unity, through the pervading influence of its remarkable founder, Jenkin Lloyd Jones, whom I knew, and whose work in conjunction with so many others I cordially admired. "Freedom, fellowship and character in religion" are tremendous words, and if any man or any publication can live up to them, even with some approximation, he or it deserves praise and veneration.

I send to UNITY my truest wishes for genuine progress and prosperity.

FELIX ADLER.

Leader of the Brooklyn Society for Ethical Culture:

Editor of UNITY:

Enterprises as useful as UNITY are always born of consecrated souls. When I first met Mr. Jones some twenty years ago, I felt the power of his robust, fraternal nature. As a result, his paper meant still more to me, especially when he stood out so bravely in 1917 against America's entrance into the blood-bath. Surely the good work which he began deserves to increase its influence.

HENRY NEUMANN.

The Rabbi of the Free Synagogue, New York:

Editor of UNITY:

I learn with real satisfaction that on March 1, UNITY will celebrate its fiftieth aniversary. I have been a reader of UNITY for about two-thirds of that period. To me UNITY is and always has been precious because of its editorship. Its first and long-time editor was my beloved friend, Jenkin Lloyd Jones, one of the prophets, if prophets there still be, of liberalism and unity in religious life in America. I cannot refrain from mentioning here that upon my invitation, Jenkin Lloyd Jones came to Portland, Oregon, during the period of my rabbinate there. He was one of the speakers at the Lewis and Clark celebration. No one came to us in Oregon who brought us a more vital, stimulating message. He seemed the very incarnation of the spirit of the unafraid in quest of truth. The liberals of our day know not how much they are indebted to Jenkin Lloyd Jones and UNITY, the organ through which he communicated himself to the mind of America.

I shall say nothing about Jenkin Lloyd Jones' successor in the editorship of UNITY. I love and honor him too much to speak of him with moderation. He is a true preacher of religion. He is a mighty prophet of righteousness and he is one of the most effective social forces of our generation. I often place the editor of UNITY, John Haynes Holmes, by the side of Theodore Parker. It is no little thing to say of UNITY's present editor that he is equal to the traditions of Theodore Parker in his pulpit, and of Jenkin Lloyd Jones in the editorial columns of UNITY.

STEPHEN S. WISE.

Universalist Preacher, Professor at Tufts College:

Editor of UNITY:

Jenkin Lloyd Jones honored me with his friendship and I revered him as a prophet. He hated war because he loved humanity. The last time I saw him, we stood together in a window overlooking Fifth Avenue and watched a parade of Red Cross nurses, in costume with their equipment, as they marched on their way to serve in the hospitals and at the front. It was an inspiring sight: organized mercy. I was greatly moved by it and said so. But Jones boomed, "A few drops of water to quench the flames of Hell." He was right. The gigantic evil is not to be cured by palliatives. He worked to root it up and utterly destroy it. I rejoice that his soul is marching on. All success to UNITY and the Abraham Lincoln Center.

FRANK OLIVER HALL.

The Director of Labor Temple, New York:

Editor of UNITY:

It is an honor and a joy to join with others in appreciation of the years of service of that lover of his fellows, Jenkin Lloyd Jones. These years of service found expression in UNITY and it is a genuine satisfaction to know that the spirit which he exemplified continues in his paper. In these days of talk about big navies and general sabre rattling on the part of our government, we need every group and every medium of expression which can possibly be mobilized against the menace of war. UNITY, as its name implies, has stood not only for peace but for that brotherhood which leaps over the barriers of race and religion and sees men and women, not as they actually are, but as they may become, Sons and Daughters of a God of Love. In congratulating you upon your 50th anniversary, may I express the hope that your 100th anniversary may find the realization of your ideals appreciably nearer. With deep respect and cordial greetings, I am

EDMUND B. CHAFFEE.

Minister of the Linwood Christian Church, Kansas City, Mo.:

Editor of UNITY:

Hearty congratulations on the fiftieth anniversary of UNITY. I knew and admired and even loved Jenkin Lloyd Jones. UNITY is his monument and should be kept worthy of his name.

BURRIS JENKINS.

The Minister of the Church of the Divine Paternity, New York, N. Y.:

Editor of UNITY:

Greetings to UNITY on its 50th anniversary! When freedom and democracy are imperilled, it has always lifted its voice. UNITY is one aspect of Jenkin Lloyd Jones' immortality as it is surely an extension of his personality.

CHARLES FRANCIS POTTER.

The Secretary of the Fellowship of Reconciliation:

Editor of UNITY:

It is refreshing to have this fiftieth anniversary of UNITY refute again the old saying that the good die young. And it is further encouraging to have the magazine stand as a reminder that all radicals are not tired. I hope many more years of service may await this useful magazine.

PAUL JONES.

Professor at the College of the City of New York:

Editor of UNITY:

When I think of Jenkin Lloyd Jones, I think of ancient days when bitter creedalists cried damnation to some of the finest men and women I knew. I was young then. I did not know that a new world was a-borning. But decades have passed, and while there are still some creedalists among us, their voices begin to sound curiously pathetic. Jenkin Lloyd Jones and his noble company have been winning all along the line. The world, I believe, is saner, clearer-eyed, cleaner-hearted. We dare to return to the man Jesus and do as he did—really like our fellow humans. If we are more generous today, more tolerant, more straight-thinking, less benightedly fearful of our souls and more courageous about the future, we have to thank the great-souled band of men and women who steered UNITY into existence and generated unity in the world.

H. A. OVERSTREET.

Professor at Yale University, the Divinity School:

Editor of UNITY:

Congratulations to UNITY on this its jubilee anniversary. You have always stood as a beacon light calling men back to truth, justice, and righteousness. The publication of the autobiography of Gandhi is but one more of your brilliant achievements. All honor to Dr. John Haynes Holmes, who is carrying on in such a notable way the work begun by Jenkin Lloyd Jones. America owes UNITY a debt of gratitude.

JEROME DAVIS.

Professor at the Hebrew Union College:

Editor of UNITY:

UNITY has, for many years, been a welcome visitor to my home. I still have filed away, among my most precious literary possessions, those issues of UNITY which, just prior to the death of its illustrious editor, were, by government order, withheld from circulation: a war was raging at the time and UNITY was not warlike. UNITY has always advocated those views on industrial, religious and international questions to which I personally subscribe. Even more has its appeal consisted in the high ability of its editors-in-chief, first the lamented Jenkin Lloyd Jones and now John Haynes Holmes. Its editorials and editorial contributions would alone make the publication valuable. In addition, UNITY has a unique value as a news purveyor. Various liberal and progressive movements and various events having special significance for the liberal would, but for UNITY, hardly come to my attention at all. One can not but be grateful for such services. May UNITY continue for many generations carrying on its work as protagonist of the forward look.

ABRAHAM CRONBACH.

The Author of the "Story of Philosophy":

Editor of UNITY:

I hope I am not too late to get my good wishes to UNITY on its golden anniversary. (Your letter has just reached me.) I have no great knowledge of the achievements of UNITY before you became its editor; but if it was as fine before that as since, it must have been one of the most valuable voices in America. Everything that you have touched has partaken of your strength; and UNITY has taught the whole Christian creed of kindliness and peace without fear and without reproach. May it continue to prosper, and may America hear it gladly, more and more every year.

With warmest good wishes,

WILL DURANT.

Actress, Artist, Leader of Women:

Jenkin Lloyd Jones left us a great heritage. The changes that his valiant service wrought have become an integral part of our world of thought. On this occasion of the fiftieth anniversary of the founding of UNITY it is salutary to pause and recall how much we owe to his brave and fearless spirit.

It took high courage in the days of his youth to build a Unitarian Church in an orthodox society. It required an even greater courage to create among theological liberals a people's Community Church. For in those days, if Unitarianism was advanced, a Community Church was revolutionary. Jenkin Lloyd Jones was a religious and social radical, an explorer in advance of pioneers.

He lived the life of the spirit in the life of today. He never took the easy way. His vision never faltered; his courage never failed. In the dark days of the war his unfaltering advocacy of peace, freedom of thought, and racial brotherhood inspired and sustained lonely spirits lost in a world of hate.

He lives today in the hearts he quickened and in the minds he liberated. He will live on in the lives of the children's children of those he helped to free and inspire.

FOLA LA FOLLETTE.

Minister of the People's Church, Cincinnati:

Editor of UNITY:

Jenkin Lloyd Jones not only was, but still is an inspiration to me. He is a very real companion of my thoughts and UNITY is the one publication that I am most eager to get and always read in its entirety.

I have marched under UNITY's banner the greater part of the half century. I hope you keep it flying. I salute it.

HERBERT S. BIGELOW.

To Unity and Its Friends

UNITY has reached middle age. It is now fifty years old. It has struggled and fought and bled for liberty, justice and humanity. It has suffered the gamut of outrages from the forces of reaction. But it has always fought a good fight and kept the faith. It has richly earned the greatest of all titles—an institution. It plods its modest way over the earth, bringing comfort and cheer to kindred souls whose common bond is freedom and service. Shall we perpetuate this grand little institution? Shall we build upwards and onwards upon the moral and spiritual foundation of Jenkin Lloyd Jones and his brilliant successor John Haynes Holmes? It is indeed a colossal work to create such an institution; and ours is the opportunity and the duty to continue it. The endowment of $30,000 so joyously raised fourteen years ago, yielding a meagre income of $1500, falls woefully short. A minimum of $100,000 additional endowment is needed to dedicate UNITY to a deathless posterity. In these days of billions for war and millions for sheer amusement, shall we be slackers in the cause of liberty and peace? $100,000 would not pay for one gun on a battleship. Let us now patriotically underwrite this sum and save the cost of scores of battleships to our country. We have made a flying start. Already the friends of UNITY have subscribed fifty-two thousand dollars ($52,000) towards the new goal. Let the balance of $48,000 be over subscribed and the forces of progress and humanity be overjoyed. And don't be afraid to make what contributions you can, much or little, half this year and half next. Only please don't be missing from the preferred register of humanitarians. Numbers and amount are both appreciated.

S. O. LEVINSON.

The Kaiser Conquers Again*

The most that can be said of the military triumphs of the Central Powers is that they have succeeded in producing an ominous menace to the armies of the Allied forces. At a cost of life and property beyond all computation they have necessitated a similar sacrifice on the part of their enemies without in any serious way disturbing the pre-war geographical *status quo*. Spite of the million of lives lost, the billions of property destroyed, the desecrations of homes, the church, the state, so far as military maneuvers are concerned the situation has been a deadlock. The upheavals on the Eastern battle front have been brought about through political revolutions, internal disorganizations of Russia, rather than by military triumphs on the part of invading powers. That situation still obtains. But it must be confessed that the Kaiser has not been without his conquests. He has succeeded in perverting the ideals of statesmen, corrupting the theories of philosophers, lowering the standards of religion, confusing the teaching of those who would speak for the "Prince of Peace" and demoralizing the standards and confusing the work of the so-called Christian world. The Kaiser's philosophy, as interpreted throughout the allied countries, is the philosophy of force, the assumption that in international affairs the ultimate court of appeal always has been, is now and probably always will be, an appeal to brawn rather than to brain and that the defense of a nation must always be entrusted to armed forces and armored ships.

Slowly, but with awful effectiveness, this doctrine has successfully invaded the realms of philosophy, education and religion. At first the ravages of this philosophy seemed to be confined to Europe, but a year ago the United States capitulated. The universities of the land, one after another, surrendered to the gruesome philosophy, the preachers with but little apparent resistance surrendered.

Many months ago Lloyd-George reduced the philosophy of the Kaiser to an epigram when he said that nothing would settle the issue but a "knockout" blow. Now the last to surrender among high officials has been President Wilson if the climax of his belligerent speech at Baltimore the other day is to be taken on its face value, which we are loathe to do. It is but fair to give the President the benefit of the doubt, for he no more than his colleagues in Congress and elsewhere can always be immune from the temptations of the orator and the entanglements of rhetoric. It is fair to interpret him in this speech by the context which includes his official utterances during his entire official career which UNITY has delighted in collating and reproducing in many ways at many times. The Wilson who has so continuously appealed to reason, to the universal requirements of philosophy, morality and religion must not be judged by this last explosion which places him in the ranks of Treitschke, Bernhardi, Roosevelt and the great head of the Hohenzollern family. In his closing sentence he has stated in his usual masterly way the philosophy that has always justified war in defiance to the saints, sages and seers of history.

"Force, force to the utmost, force without stint or limit, the righteous and triumphant force which shall make right the law of the world, and cast every selfish dominion down in the dust!"

We remember the claim that seems to justify this conclusion, namely, that all other methods have been tried and failed, that there is no indication now that anything but force will meet the approval or command the attention of the grim belligerent forces which the Allied forces are called upon to meet. All suggestions looking toward negotiations, conference or arbitration are distrusted whether the utterances be those of Czernin, the Austrian chancellor, or the unofficial utterances of the continental press.

Alas, the words "diplomacy" and "duplicity" are as closely allied in statesmanship as they are in etymology. The suspicion is justified concerning any utterance that may come from officials under the stress of battle.

But Czernin, designedly or otherwise, has spoken for a constituency touched with the pathos of prayerful sincerity, a constituency that cannot be dismissed by opprobrious epithets and the superficial charges of treason, disloyalty or cowardice. Not Austria alone, but Germany, France, England and the United States contain millions of agonized mothers, wives, sisters, millions more of starving children and uniformed men who have outsuffered the inspirations and the hatreds of war, who do not believe that the universe is so meanly put together or the powers of righteousness are so ineffectual that the onward sweep of God's truth can be seriously wrecked or effectually promoted by the decisions of battlefields.

Were the Germans to enter Paris, achieve another Waterloo victory, which is scarcely thinkable, they still could not effect the righteousness of the cause of the conquered nor the permanent triumph of democracy. They will still be right, victoriously right, who not only believe that there is a better way but that the only way to make democracy safe throughout the world is to trust democratic methods.

This is not simply the cry of women and children, it is the sober second thought of the growing multitude within college walls and behind Christian pulpits. The current press notwithstanding, the United States of America is alive with protest as an analysis of recent election returns unquestionably shows. For all the wild clamor of newspapers and fearful denunciations of preachers the election returns are such as to compel a new invoice of the spiritual assets of the country, a forcible recognition of the fact that love and reason, justice and progress, are not now hanging on the bayonet points of any or all armies. The battle issues will only prove where the greater number, the larger revenues and the more ample supplies and perhaps the most relentless brutality exists, that and nothing more.

Should not even Czernin be given the benefit of the doubt when he offers a possible road to peace? Were the devil to plead for the unrepresented sufferers and the prophets of love, ought he not be given a hearing?

These last words of the President need to be balanced by the words of a great American, Emerson.

"The cause of peace is not the cause of cowardice. . . . Not in an obscure corner, not in feudal Europe but in this

*From UNITY, April 11, 1918. It has always been thought that it was this editorial which led to UNITY's being barred from the mails. —Editor.

broad America of God and man is to come the decision, shall it be war or shall it be peace?"

The words of Andrew Carnegie given below are not only as true now as when uttered, but as American now as when enunciated. They represent a measure of patriotism and offer a standard of loyalty more worthy of respect that ever before. Diplomacy must not be made synonomous with duplicity. The bleeding nations are waiting for a leader who will believe that the cry for peace is real and that there is a noble road to peace and that nobility never runs parallel with trench barriers.

Napoleon declared war to be "the trade of barbarians." Wellington writes Lord Shaftsbury, "War is a most detestable thing. If you had seen but one day of war, you would pray God you might never see another." General Grant, offered a military review by the Duke of Cambridge, declined, saying he never wished to look upon a regiment of soldiers again. General Sherman writes he was "tired and sick of the war. Its glory is all moonshine. It is only those who have neither fired a shot nor heard the shrieks and groans of the wounded, who cry aloud for more blood, more vengeance, more desolation. War is hell. —*Jenkin Lloyd Jones.*

Unity's "Who's Who"

(Every now and then some reader of UNITY asks us to identify our editors and contributors. We count this anniversary occasion a happy opportunity to publish this information.)

EDITORS

JOHN HAYNES HOLMES, Minister of the Community Church, New York City.

FRANCIS NEILSON, one-time editor of the *Freeman*, author of "How Diplomats Make War," and other books. Chicago.

LOUIS L. MANN, rabbi of Sinai Temple; professor at the University of Chicago.

CURTIS W. REESE, secretary of the Western Unitarian Conference; Dean of Abraham Lincoln Center; Author of "Humanism," editor of "Humanistic Sermons." Chicago.

ZONA GALE, author of "Birth," "Miss Lulu Bett," "Faint Perfume," "Preface to a Life," and other books. Portage, Wisconsin.

JESSE H. HOLMES, professor at Swarthmore College, Swarthmore, Pennsylvania; President, National Federation of Religious Liberals 1915-23; contributor to the *Friends Intelligencer.*

JOSEPH ERNEST MCAFEE, director of Social Service Department, The Community Church, New York; author of "Religion and The New American Democracy."

H. R. MUSSEY, professor at Wellesley College, Wellesley, Massachusetts; one-time Associate Editor of the *Nation.*

EDMUND H. REEMAN, Unitarian clergyman; author of "Do We Need a New Idea of God?"

ALSON H. ROBINSON, Minister of the Unitarian Church, Plainfield, New Jersey.

CLARENCE R. SKINNER, professor at Tufts Divinity School; minister of the Boston Community Church, Boston, Mass.

SYDNEY STRONG, formerly minister of the Queen Anne Congregational Church, Seattle, Washington, traveller and author.

ARTHUR L. WEATHERLY, Minister of the Unitarian Church, Iowa City, Iowa.

W. WALDEMAR W. ARGOW, Minister of the People's Church, Cedar Rapids, Iowa.

CHARLES E. BEALS. Formerly Secretary of the Chicago Peace Society; minister of The Congregational Church, Manchester, New Hampshire.

PERCY M. DAWSON, professor at the University of Wisconsin. Madison, Wisconsin.

J. T. SUNDERLAND, Unitarian clergyman; author of "The Origin and Growth of the Bible," "The Causes of Famine in India," "India, America, and World Brotherhood," and other books. Poughkeepsie, N. Y.

JAMES H. WEST, publisher, poet, and student of literature. Boston, Massachusetts.

DAVID STARR JORDAN, world-famous naturalist; President Emeritus of Leland Stanford Junior University; author of "The Human Harvest," "Evolution and Animal Life," "The Blood of the Nation," and other books. Stanford University, California.

ANNA GARLIN SPENCER, Educator and minister; a leader of the Ethical Culture Society; author of "Woman's Share in Social Culture," "The Family and Its Members." New York City.

FREDERICK STARR, world-famous Anthropologist; Professor (retired) at the University of Chicago, author of "Korean Buddhism," "Japanese Proverbs and Pictures," and other books. Seattle, Washington.

CHARLES STRONG, Minister of the Australian Church, Melbourne, Australia.

STEFAN ZWEIG, Author and poet, Austria.

P. M. MATTHÉEFF, Publicist and patriot, Bulgaria.

FRED HANKINSON, Unitarian clergyman, head of Quaker relief work, Budapest, Hungary.

WALTER WALSH, Minister of the Free Religious Movement, London, England.

GEORGES DEMARTIAL, French publicist and writer; author of "L'Evangelle du Quai d'Orsay," and other books.

ROMAIN ROLLAND, Author and patriot; winner of the Nobel Prize for Literature; author of "Jean Christophe," "Above the Battle," and other world-famous books. France.

THEODOR HAHN, Journalist and author. Germany.

RABINDRANATH TAGORE, Poet and educator; winner of the Nobel Prize for Literature; author of "Gitanjali," and other famous books. India.

NOBUICHIRO IMAOHA, Professor at Tokio University, Japan.

ALINA HUEBSCH, Medical worker, Odessa, Russia.

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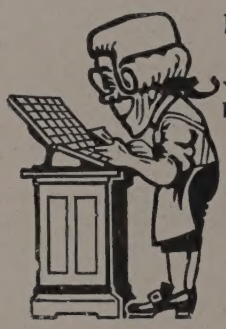

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